MIND: ITS MYSTERIES

AND

CONTROL

PART II

(*Revised and Enlarged Fourth Edition*)

BY

SRI SWAMI SIVANANDA

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Sadguru-Stotra

ॐ नम शिवाय गुरवे सच्चिदानन्द मूर्तये ।
निष्प्रपञ्चाय शान्ताय निरालम्बाय तेजसे ॥

Prostrations to Lord Siva who is the Supreme Guru who is an embodiment of eternal life knowledge and bliss (Existence Absolute Knowledge Absolute and Bliss Absolute) who is free from all worldliness who is an embodiment of Peace who is without any support and who is the Light of Lights a mass of Radiance

अज्ञान तिमिरान्धस्य ज्ञानाञ्जन शलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्री गुरवे नम ॥

Prostrations to Sri Guru who has opened by the collyrium rod of Knowledge the eyes of those who have been rendered blind by the darkness of ignorance

OM

DEDICATED TO
MAHARSHI PATANJALI
WHO HAS SHOWN THE WAYS
TO CONTROL MIND
IN HIS 'YOGA SUTRAS"

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PREFACE

HAPPINESS has for ever been the prime aim of every human being All activities of Man are directed towards acquiring the maximum happiness in life But through the wrong deluded notion that objects will give happiness man searches for it outside The result is that in spite of all his life long efforts he gets disappointment only Vexation and mi ery alone is to be seen everywhere The real lasting happiness lies within man. Such happiness or Ananda is the Inner Self the Antar atman The very nature of atman is Pure Joy This is never perceived because the mind is completely externalised As long as the mind is restlessly wandering about amidst objects ever fluctuating excited agitated and uncontrolled this true joy cannot be realised and enjoyed To control the restless mind and still perfectly all thoughts and cravings is the greatest problem of man If he has subjugated the mind he is the emperor of emperors

For gaining mastery over the mind you have to know what it is, how it works how it deceives you at every turn and by which methods it can be subdued In this book the subject has been dealt with and the nature of the mind the various forms that it assumes the sec et of its inner workings and the way to control it are fully and clearly explained The previous editions were eagerly read and appreciated by thousands of aspirants who wrote to say how immensely they were helped by the instructions The lessons and instruc-

tions are eminently practical and many helpful ideas and suggestions got during my meditations have been recorded and put down here Very useful hints on concentration and meditation will be found in the book which if faithfully followed will bring success in a short time without fail

I wish every aspirant to study constantly the valuable instructions with care and follow the practical hints given in his Sadhana and daily life It will doubtless enable you to gain control over your passions and cravings and to get establised in Yoga The Bhakta the student of Vedanta the Raja Yogi the Karma Yogi all will find this book and its first volume indispensable guides The later stages of Yoga Sadhana are common in all the four paths and Dharana and Dhyana are quite impossible without first subduing the mind All Sadhanas are therefore aimed at obtaining mastery over the mind Hence it is that I have tried to present the ways and means of achieving this through simple yet well tried and effective methods My efforts would be amply fulfilled if even a single earnest aspirant is helped on the spiritual path and attains the Goal

May the Lord the Antaryamin the Supreme Indweller inspire all to attempt at mind control and Yoga ! May He bestow success to the sincere aspirants that struggle to master the unruly mind ! May you reach the Goal of Life Immortality Supreme knowledge and Bliss !

OM Tat Sat !

Swami Sivananda

OM

Universal Prayer



O Thou Invisible One! O Adorable One! O Supreme! Thou permeatest and penetratest this vast universe from the unlimited space down to the tiny blade of grass at my feet Thou art the basis for all these names and forms Thou art the apple of my eye the *Prema* of my heart the very life of my life the very soul of my soul the illuminator of my intellect and senses the sweet Anahata music of my heart and the substance of my physical mental and causal frames

I recognise Thee alone as the Mighty Ruler of this universe and the Inner Controller of my three bodies (Antaryami) I prostrate again and again before Thee my Lord! Thou art my sole Refuge! I trust Thee alone O Ocean of mercy and love! Elevate Enlighten Guide Protect Remove obstacles from my spiritual path Lift the veil of ignorance O Thou Jagadguru! I cannot bear any longer even for a second, the miseries of this body this life and this Samsara Give Darshan quickly O Prabhu! I am pining I am melting Listen listen, to my fervent *Antarika* prayer Do not be cruel my Lord Thou art Dinabandhu Thou art *Adhama uddharana* Thou art *Patita Pavana* (Purifier of the fallen)

Om Santi! Santi!! Santi!!!

ॐ 1st July 1946

Beloved Dheerender!

Fear not. The mind is no doubt extremely turbulent. Through repeated attempts you can perfectly subdue it.

You are the master of the mind. By Abhyasa and Vairagya assert your mastery. Feel the power, bliss and splendour that results from perfect Self-conquest.

Curb the mind ruthlessly. Annihilate desire. When Desire dies mind is your slave. Become desireless and be victorious.

May you rest in your pristine freedom! Sivananda

CHAPTER I

1 Who is God ?

1 God is Truth God is Love God is Light of lights. God is Peace God is Knowledge God is the embodiment of Bliss God is *Sat-chit-ananda* Existence Absolute Knowledge Absolute and Bliss Absolute. God is Eternity God is Immortality God is Infinity God is *Atman* Supreme *Vastu* God is All-pervading *Essence* or *Substance* God is the only *Sara Vastu* God is Infinite Beauty

That Secondless Supreme Being who resides in the chambers of your heart as *Antaryami* or Inner Ruler or Controller or *Sutradhara* or *Sakshi* (silent witness) *Antar-Atma* (Inner Self) who has no beginning middle or end who is the source of this world the Vedas body mind *Indriyas* and *Prana* who is all-pervading, who is unchanging who is one homogeneous Essence (*Ekarasa*) who exists in the past present and future who is self existent (*Svayambhu*) who is independent (*Svatantra*) and who is self luminous (*SVAYAMJYOTI*) is God or *Atma* or *Brahman* or *Purusa* or *Chaitanya* or *Bhagavan* or *Purusottama*

Nitya Sukha (Eternal Bliss) *Parama Santi* (Supreme Peace) *Nitya Tripti* (Eternal Satisfaction)

Infinite happiness *Akhanda Sukha* (Unbroken Joy) can only be had in God Attain this God-consciousness or Self-realisation or *Darsana* of God through *Ananya Bhakti* or *Vichara* This is the goal of life This is your highest duty All other duties are secondary

2. God is the *Niyamaka* (Ruler) *Antaryami* (Knower of the heart) and *Preraka* (Prompter) also. He helps the *Sadhakas* in a variety of ways viz. through dreams the *Inner Voice* by talking through the mouths of others in daily conversations and advice from friends

3. *Srishti* (Creation) *Sthiti* (Preservation) *Samhara* (Destruction) *Tirodhana* (Veiling) and *Anugraha* (Blessing) are the five kinds of action (*Pancha-Kritya*) of God

4 *Bhagavan* is a synonymous term for God. He who has the six attributes viz. *Jnana* (Wisdom) *Vairagya* (Dispassion) *Yasa* (Fame) *Aisvarya* (Divine Powers) *Sri* (Wealth) and *Dharma* (Righteousness) in their fullest measure is *Bhagavan*

5. *Sarvajnatva* (Omniscience Knowledge of all the worlds their *Jivas* and their *Karmas*) *Sarvesvaratva* (Supreme Rulership of all, the power of dispensing the fruits of all *Jivas*) *Sarvantaryamitva* (Inner control of all names and forms and all *Indriyas* and minds) *Sarvakaranatva* (Causality for the creation preservation and destruction of all) *Sarvaniyantritva* (doing everything without failure of

niyama) *Sarvakartritwa* (the doing of all actions) *Sarvasaktimatwa* (Omnipotence) *Swatantratwa* (absolute independence) are the seven attributes of God

6 According to *Vayu Purana*

Omniscience satisfaction eternal knowledge independence constant presence of power infinity of power—these six are said to be the aspects (*angas*) of the Great Lord

7 Knowledge desirelessness power of control purificatory action truth forgiveness endurance creation the Knowledge of the Self and being the substratum of all activities—these ten unchangeable qualities (*avyayas*) always live in the Great Source of all Good

2 Facts on Mind

8 Mind is not only daily made but always made Every minute, it changes its colours and shape like a chameleon It is very *chanchala* and *asthira* (wavering and unsteady)

(*Gita* VI. 26)

9 Who else than *Brahma* the Creator can easily and truly understand the wonderful potency of the mind ?

10. The actions of the mind alone are indeed actions not so much, those of the body

11 When the mind is intensely fond of anything there will be no perception of pain even if destruction awaits the body When the mind is completely drowned in any object who else is there to observe and flee from the actions of the body ?

12 Habitual study of abstract problems will result—in another earthly life—in a well developed power for abstract thinking while flippant, hasty thinking flying from one object to another will bequeath a restless ill regulated mind to the following birth into this world

13 Mind has got various preconceptions When an artist begins to draw a picture on the canvas he draws the picture out of the materials preconceived by the mind.

14 Intense *Rajas* takes a *Sattwic* turn Dacoit Ratnakar became the Sage Valmiki Jagai and Madhai who were intensely *rajasic* and who pelted stones at Lord Gouranga became his first disciples.

15 The mind divides and subdivides until it arrives at the minimum psychoses which objectively considered may be called, to use an expressive term of a recent English work *Psychon* which in Indian terminology is a *Paramanu*

16 These are the characteristics of the mind viz change (*Parinama*) activity (*Chesta*) suppression (*Nirodha*) ideation in action (*Sakti*), physical life (*Jivana*) characterisation (*Dharma*)

17 A spark of light presents the appearance of a continuous circle of light if it is made to rotate rapidly Even so though the mind can attend to only one thing at a time—either hearing or seeing or smelling—though it can admit only one kind of sensation at a time yet we are led to believe that it does several actions simultaneously because it moves from one object to another with tremendous velocity so rapidly that its successive attention and perception appear as a simultaneous activity

18. Perception through the finite mind or cognition or experience takes place serially and not simultaneously Simultaneous knowledge can only be had in *Nirvikalpa samadhi* where past and future merge in the present Only a *Yogi* will have simultaneous knowledge. A man of the world with a finite mind can have only a knowledge in succession Though several objects may come in contact simultaneously with the different sense organs yet the mind acts like a gatekeeper who can admit only one person at a time through the gate The mind can send only one kind of sensation at a time into the mental factory inside for the manufacture of a decent percept and a nice concept

19 When his mind is fully occupied with the affairs of the war the soldier does not feel any serious injury as a gun-shot wound in the leg He is not aware of the loss of a large quantity of blood also He is filled with enthusiasm He is not conscious of his body—so to say—for the time being. When the

excitement is over when he sees some blood spots on his clothing or when some one of his friends points out to him the wound in the leg he gets the consciousness Then he is alarmed a bit. The power of imagination plays havoc now He gets a collapse now The power of imagination always exaggerates

20 Whenever the minds of two friends are strained by ill feelings these minds begin to exaggerate and concoct things Fault-finding increases It is very difficult to get at the truth of the statements of these two broken friends with broken friendship Their utterances are always coloured by their inner feelings The power of imagination does havoc now *Maya* plays havocs through the mind and its power of imagination

21 There are three *Saktis* (powers potencies) in the mind viz. *Ichchha Sakti* (Will) *Kriya Sakti* (Action) and *Jnana Sakti* (Knowledge) A desire arises in the mind This is *Ichchha Sakti* The mind exerts to have this desire gratified This is *Kriya Sakti* It plans, schemes and finds out methods etc for the achievement of the desired object This is *Jnana Sakti*

22 There is a secretion from endocrine glands which are ductless viz. Thyroid, Thymus Parotid Pineal Suprerenal etc. *These secretions are directly* absorbed into the blood. They play a vital part in constituting the *temperament of every individual.* The temperament of a man can be greatly modified by environments, education and experience. It can

hardly be changed in toto That is the reason why the *Gita* says — सदृश चेष्टते स्वस्या प्रकृतेर्ज्ञानवानपि Even the man of knowledge behaves in conformity with nature

(*Gita* III. 33)

23. Where the vision is turned outward (*Bahirmukha vritti*) the rush of fleeting events engages the mind The outgoing energies of the mind begin to play

24 Even an infinitely superior mind is yet a mind and of the same mould as any man s.

25 It took me many years to understand thoroughly the subtle workings of the mind Mind works havoc through its power of imagination Imaginary fears of various sorts exaggeration concoction mental dramatisation building castles in the air are all due to this power of imagination Even a perfect healthy man has some imaginary disease or other due to the power of imagination of the mind. A man may have a little weakness When he becomes your enemy you at once exaggerate and magnify his weakness and *dosa* You even superimpose on this or concoct many more weaknesses and *dosas* This is due to evil imagination on your part Much energy is wasted on account of imaginary fears

26. Belief reasoning knowledge and faith are the four important psychic processes. First you have belief in a doctor. You go to him for diagnosis and

treatment. He makes a thorough examination and then prescribes certain medicines. You take them You reason out Such and such is the disease The doctor has given me Iron and Iodide Iron will improve my blood The Iodide will stimulate the lympathis and absorb the exudation and growth in the liver So I should take it. Then the disease is cured by a course of these drugs in a month. Then you get knowledge of and perfect faith in the efficacy of the medicine and the proficiency of the doctor Then you recommend to your friends this doctor and his drugs

27 I was absent-minded I did not hear I was absent-minded I did not see. It is thus evident that a person sees with the mind hears with the mind. Desire determination uncertainty belief *disbelief steadiness unsteadiness shame intellect,* fear all this is the mind alone. Therefore when touched from behind a person knows by the mind." *Brihadaranyaka Upanisad Ch I Brah* V 3

28 I shall explain to you the nature of mental dramatisation. Mark the ways of the mind During conversation with your friends the mind sometimes imagines in vain that it has hurt the feelings of your friend. It spends much of its energy in unnecessary feeling You think How can I see him tomorrow morning. He may be displeased with me Next morning when you meet him nothing happens. Your friend starts a pleasant conversation and smiles You are surprised To your great astonishment the

subject of talk takes quite a different turn altogether A family man imagines when a severe epidemic of plague ravages What shall I do if my wife develops plague and dies now I have got six children This is his vain imagination Nothing happens Sometimes when the train moves slowly on the Pamban Bridge over the sea near Rameshwaram the mind imagines If the bridge gives way now what will become of me? I shall be smashed to pieces A touch of fear creeps in. There are thousand and one ways of mental dramatisation like these The power of imagination plays a vital part in mental dramatisation

29 Time is but a mode of the mind It is *kala-sakti* It is also illusory like the objects When your mind is deeply concentrated period of two hours passes like five minutes. If the mind is distracted and wandering half an hour hangs on as two hours This is every body's experience In dream also many events that represent a period of fifty years take place within ten minutes Through the play of the mind a *kalpa* is considered by it as a moment and *vice versa*

30 Mark how one *sankalpa* expands into many *sankalpas* (*vistara*) in a short time Suppose you get a *sankalpa* to have a tea-party for your friends One thought of tea invites instantaneously the thoughts of sugar milk tea-cups tables chairs table cloth napkins spoons sweetmeats salted things etc. So this world is nothing but the expansion of *sankalpas* The expansion of thoughts of the mind towards

moving with prodigious rapidity backward and forward from one end to the other

57 The mind evolves through the impressions received from the universe through the senses It will take many bodies till it gathers the complete experience of the world

58 The mind is not conscious of the greater portion of its own activities As mind can hold in consciousness but one fact at a time only a fraction of our knowledge can be in the field of consciousness at any one moment.

59 An animal is not able to know itself It has only physical consciousness It has no self-consciousness. An animal feels the discomfort and pain It is not able to analyse its own mental states A man not only knows but he knows that he knows This is either mental consciousness or elf consciousness The man not only feels or senses things but he has words to express his feelings and sensations. He can vividly describe his feelings He may think of himself as experiencing them He can separate himself from the sensation or feeling He is able to think, I feel I hear I see I smell I taste I desire I act I enjoy

60 "I know this book. I know also that I know this book This is self consciousness peculiar to human beings only

61 Some people faint when they see a copious quantity of blood Some men cannot see a surgical operation They faint. These are all mental weaknesses. Some cannot take their food if some faecal or vomitted matter is nearby All mental weaknesses must be eradicated by *vichara*

62. Whenever you want to introduce any new healthy idea in the mind and eschew any old outgrown idea the mind fights against it and rebels with vehemence. The vast majority of persons are slaves of old outgrown ideas They have not got the strength to change the old habits in the mind and the old ideas

63. Cosmic mind is *Hiranyagarbha*. He is the sum total (*Samasti*) of all the minds He is the *Sutratma* (threadlike Self) The individual mind of A although separated from the mind-substance used by other individuals B C D E, X Y etc. by a thin wall of very finest kind of matter is really in touch with the other apparently separated minds and with the universal mind of which it forms a part.

64 The mind in the vast majority of persons has been allowed to run wild and follow its own sweet will and desires. It is like a spoiled child who is given to much indulgence by its parents or a badly trained animal The minds of many of us are like menageries of wild animals each pursuing the bent of its own nature and going its own way Restraint on the mind is a thing unknown to the vast majority of persons

65 The essence of *Indriyas* is the mind the essence of mind is *Buddhi* the essence of *Buddhi* is *Ahankara* the essence of *Ahankara* is *Jiva* (the individual soul) *Brahman* or *Suddha Chaitanya* is the womb or *yoni* or *Adhisthana* or substratum for everything. He is the *Sakshi* or witness of everything.

66. When one thinks then he understands without having thought one does not know it is only after having thought that one understands (*Chhandogya Upanisad* ch VII. Sec. xxi 1)

67 What you call an umbrella is really a long stick plus a black cloth and some thin iron pieces Similarly what you call personality is really the external physical body plus brain and the nervous system and the mind which has its seat in the brain

68. Mind is constantly changing. You are gaining new experiences daily Your beliefs and conscience of 1932 and the faculty which judges right from wrong will change in 1942. The mind evolves through experience The world is the best teacher or *Guru*.

69 When you draw water with a rope and bucket from a well with a brick parapet a definite groove is formed along the brick and the rope readily runs along the groove. Even so the mental force (the mind) runs easily or flows readily along the grooves in the brain made by continuous thinking on certain lines

70 Mind always attaches itself to something objective (*sthula*) It cannot stand by itself It is only this mind that asserts itself as "I in this body It is the most important *Tattwa* of *Linga Sarira* *Linga Sarira* is the astral body or *Suksma Sarira* that is linked to the physical body through physical *Prana* It separates itself at death from the physical body and travels to *Swarga* or heaven It is this body that enjoys and suffers on account of *Karma* It is this body that does *Awagamana* (coming and going) This body melts in *Videha Mukti* (disembodied salvation)

71 You know the existence of a tree through the mind only You must have an intellectual grasp intellectual conviction and comprehensive understanding of *Brahman* first through the purified mind. The help of the mind is always needed either for perception of an object or for the understanding of *Brahman*. Meditation proceeds from the mind only

72. If you perform actions through a stainless mind (with *Akarta Bhava* and *Nishkama Bhava*) your body will not share their fruits It is the mind alone which brings pleasures or pains on itself and enjoys them through its excessive inclination towards objects

73 There are various types of mind. The Bengalee type of mind is emotional and fit for devotion and art. The Madrasee type of mind is intellectual and clever in Mathematics. The Punjabee type of

mind and Maharashtra type of mind are chivalrous. Bengal has produced devotional saints Lord Gouranga or Chaitanya Mahaprabhu Sri Ramakrishna Parama hansa Deva etc Madras has produced intellectual philosophers like Sri Ramanuja and Sri Sankara The Punjab has produced Guru Govind singh etc The *sadhana* and path of *Yoga* vary according to type of mind temperament and capacity Tastes also differ The sight of a fish brings excessive joy to a Bengalee. *The sight of tamarind and chillies excites the* glosso pharyngeal nerve of a Madrasee. The sight of a Palmyra fruit excites the Jaffna Tamil of Ceylon and brings excessive joy The sight of meat brings a peculiar joy to a meat-eater Is this not a mystery that an object lies outside and saliva appears in the tongue at the sight of it? Because you have this experience daily in every day life you do not attach much importance to it. Mind is very mysterious So is *Maya* too

74 The thing that gives you pleasure gives you pain also. 'ये हि संस्पर्शजा भोगा दुःखयोनय एव ते' The *delights that are contact born they are verily wombs* of pain

(*Gita* V 22)

75. In the Police Station the *chaparasse* (peon) strikes ten at the gate. The sound vibrates and passes into the ears of men and animals. The animals also hear ten times the beating. But the man counts them and knows through his *Buddhi* "Now it is ten o clock." He has got this *Visesa Jnana* (special

knowledge) whereas animals have got *Samanya Jnana* (ordinary knowledge) It is this special knowledge that differentiates a man from an animal *Ahara Nidra Bhaya Maithuna* (food sleep fear and copulation) are common to both. Through this *Visesa Jnana* he knows right from wrong good from bad what to do and what not to do (*kartavya* and *akartavya*)

76 Mind is *niravayava* (without parts divisions compartments) It can have only one idea at a time This is the *siddhanta* of *Naiyayikas* Even those *Vedantins* who say that mind is *savayava* (with compartments) on the analogy of *chora-nari* (the prostitute whose mind is on the paramour even while she works in her house) admit that the mind can have *visesa vritti* of the lover only and *samanya vritti* of the work on hand at the time

77 You cannot have *visayakara vritti* as *Ghat-pat adi vritti* (modifications of pot cloth etc.) and *Brahmakara vritti* (thought of *Brahman*) also at the same time It is *Sruti Virodha* i e. against the utterances of the *Srutis*) It is against practical experience also

78 When the mind gives attention and is attached to the sense of sight it can only see. It cannot hear It cannot hear and see at the same time It is every body s daily experience. Illiterate people say that they can see and hear at the same time The mind moves with a tremendous velocity

backward and forward and people imagine that mind can do two things at a time. It is a sad mistake.

79 When your mind is wholly absorbed in deep study of some interesting book, you cannot hear even if a man shouts, because the mind was not there (with the sense of hearing) When you seriously think of a problem you can neither see nor hear nor feel All the *Indriyas* are detached from the mind There is only the process of *anusandhana* (enquiry or investigation) by the *chitta* (the mental substance)

80 *Hiranyagarbha* otherwise known as *karya Brahman* and *Sambhuti* is cosmic mind He is cosmic *prana* also The sum total of all minds is *Hiranyagarbha* He represents the electric, cosmic Power House The different *Jivas* represent the different, small bulbs Electricity from the power house flows through the insulated copper wires into the bulbs Similarly the power from *Hiranyagarbha* flows into the *Jivas*

81 There is a difference between *Linga sarira* and *Antavaha sarira* *Linga sarira* is astral body with 17 *tattwas* viz. 5 *Karma Indriyas*, 5 *Jnana Indriyas* 5 *Pranas* Mind and *Buddhi* *Antavaha sarira* is very pure. It is full of *sattwa*. It is free from *Rajas* and *Tamas*. It is with this body that a *Yogi* passes from one body to another (*Parakaya Pravesa*) Lila through the grace of Saraswati came out of this physical body and travelled to higher worlds with this *Antavaha sarira*. You will find this in the

Yoga Vasistha. Sri Sankaracharya Raja Vikramaditya Hastamalaka and Tirumular had *Antavaha sarira.* With the help of this special kind of pure body they passed into the bodies of other persons. A *Yogi* with *Antavaha sarira* has *Sat sankalpa* or *Suddha sankalpa*

82. According to the state of his knowledge man s conscience is built up and changes from time to time with the correction of his views in the light of further knowledge gained subsequently The conscience of a child or a savage is entirely different from the conscience of a fully grown civilized man and even amongst civilized men knowledge varies so much that their consciences direct different lines of conduct. The conscience of a *Sattvic* man considerably differs from that of a *Rajasic* man The conscience of *Sattvic* man is very very clean and pure.

83. Mind tempts and deceives. Think of one as a good friend of yours and there the thing is created as a reality Think of him as your foe, and then also the mind perfects the thought into an actuality He who knows the working of the mind and has controlled it by practice is really happy

84 In early boyhood the power of grasping in the mind is very marked. But there is no power of understanding In 16 18 20 the power of understanding becomes manifest. The power of retentive memory is also great in this age The mind becomes

92. Sense knowledge is the product of the connection between the mind and the sensory organs. That is why there is no simultaneity of the knowledge of the impressions received through the various sensory organs People say: My mind was elsewhere. I did not see that." The impossibility of this simultaneity of knowledge through various sensory organs is an indication of the existence of the mind

93. This is the argument for the existence of *Antahkarana* or mind Between the *Atma* and the organs of sense a connecting link is necessary If we do not admit the internal organ there would result either perpetual perception or perpetual non-perception the former when there is a conjunction of *Atma* the sense (*Indriya*) and the object (*Visaya*) the three constituting the instruments of perception. If on the conjunction of these three causes, the effect did not follow there would take place perpetual non perception But neither is the case. We have, therefore to acknowledge the existence of an internal organ on whose attention (*Avadhana*) and non attention (*Anavadhana*) perception and non-perception take place.

5 Seat of Mind

94 The seat of mind in deep sleep is heart. In dream the seat of the mind is neck. In waking state the seat of the mind is the right eye or *Agni Chakra*. Just mark what you do in *Alochana* (deep thinking) You hold your finger on the chin turn the neck to

the right side turn the gaze towards the space between the two eyebrows and then begin to think seriously on the problem in head This goes to show that the seat of the mind is the *Agni Chakra*

95 A king though he has complete sway over his whole territory—though the whole kingdom belongs to him has got special places for his residence He has got a splendid palace in the capital and another beautiful palatial building in Mussooree or Mount Abu for his stay in summer Even so the mind though it is all-pervading throughout the body has got three places to reside in during the three states *Jagrat* *Swapna* and *Susupti* (eye or *Agni Chakra* neck and heart) Whenever there is *prana* there is mind also Even in the external movement of breath beyond the nose the mind is mixed with the external breath

96 Mind has its seat in the physical brain It gains experiences of this physical universe through the vibrations of the brain The brain is not mind as the Westerners think. Mind has various faculties and centres and operates through corresponding physical centres in the brain

6 Seed for the Mind

97 As the first thought is the 'I' thought and as this 'I' thought is at the base of all other thoughts, *Ahankara* is the seed for the mind. As the *buddhi* (*bheda buddhi*) is the cause for this differentiation

incessantly without any rest. It arranges classifies compares sorts all facts and works out a proper satisfactory solution

106. With the help of the sub-conscious mind you can change your vicious nature by cultivating healthy virtuous qualities that remain dormant in every human heart. If you want to overcome fear mentally deny that you have fear and concentrate your attention upon the opposite quality the ideal of courage When courage is developed fear vanishes by itself The positive always overpowers the negative. This is an infallible law of nature. This is *Pratipaksa bhavana* of *Rajayogis*. You can acquire a liking for distasteful tasks and duties by cultivating a desire and taste for them You can establish new habits new ideals, new ideas and new tastes and new character in the sub-conscious mind by changing the old ones.

107 The functions of the *chitta* are *Smriti* or *Smarana* *Dharana* attention and *Anusandhana* (enquiry or investigation) When you repeat the *Japa* of a *mantra* it is the *chitta* that does the *smarana*. It does a lot of work. It turns out better work than the mind or *buddhi*

8 Mind is the cause of Bondage and Liberation

108 Mind is the cause of bondage and salvation of man. 'मन एव मनुष्याणां कारणं बन्धमोक्षयोः' It is the

mind which binds a man to this world where there is no mind there is no bondage Mind imagines through *indiscrimination and ignorance that the* soul has been confined and located in this body and hence it perceives the soul to be in bondage Mind exactly identifies itself with the *Jivatma* and feels itself to be 'I and hence thinks 'I am in bondage. The egoistic mind is the root of bondage The non egoistic mind is the root of *Moksa* Mind through ignorance and indiscrimination considers its false personality to be true and thinks it is the doer of all *karmas* and thus becomes egoistic. It imagines *that it is in bondage It identifies itself with the Jivatma* it becomes *Jivatma* itself and takes the responsibility upon itself for doing good or bad *karmas* and enjoying or suffering from their fruits

109 Hence is mind the doer of *karmas* (actions) and responsibility for the *karmas* therefore rests with it.

110 Mind and *Jivatma* always live together They cannot be separated Mind drags the *Jivatma* into *Visayas* (sensual enjoyments) *Jivatma* is the *abhasa chaitanya* or reflected intelligence in mind

111 Mind is the stealer of *Atma* It is a thief. Slay the mind the stealer of *Atma* through *vichara manana* and *nididhyasana* (constant and profound meditation) on *Brahman*.

112. The mind has two aspects one is discriminative and the other is imaginative. Mind in

its aspect of discrimination releases itself from the bondage and attains *Moksa*. In its aspect of imagination it binds itself to the world.

9 Antahkarana

113. In *vedanta* the term *Antahkarana* is used for mind. It means the "Inner Instrument. *Antah* means inner *karana* means instrument as distinguished from the term *Bahya Karana*—outer instrument or the senses or *Indriyas*

114 Concentrate and meditate on the expansive sky This is another kind of *nirguna niralara* meditation. By the previous methods in concentration the mind will leave off its thinking of finite forms. It will slowly begin to melt in the ocean of Peace as it is deprived of its contents viz., forms of various sorts It will become subtler and subtler as well

115 Even though consciousness is one, when Rama is stung by a scorpion only Rama feels and not his friend Krishna who is standing near him. *Antahkarana* or mind is different in every individual. It is *antahkarana* that limits a man who is in reality identical with the *Brahman* or Supreme Soul this identity is realised when the *avarana* or veil of ignorance is removed

116. When you pass through a mango garden, a ray of the mind comes out through the eye and envelopes a mango It assumes the shape of the mango. They ray is termed *vritti*. The enveloping

process is called *vritti vyapti* The function of a *vritti* is to remove the *avarana* (veil) that envelopes the object and the *Upahita chaitanya* The veil that envelops the mango is removed by the *vritti* or the mental ray There is *chaitanya* associated with the *vritti* (*Vritti sahita chaitanya*) This *chaitanya* illuminates the object mango This is termed *Phal vyapti* Just as a torch light illumines an object in a flash this *vritti chaitanya* illumines the object. Then only does perception of the mango take place. Mind makes *Sankalpa-vikalpa* —Is this a mango or not. *Buddhi* comes to help the mind and determines—this is a mango through previous experience *Chitta* makes *anusandhana* (enquiry) How can I get the mango? May I ask the gardener or the proprietor? *Ahankara asserts* "I must get the mango anyhow I want it. Then the command is given by the mind to the *Karma Indriyas* for execution

117 *Atma* is the proprietor of a big firm this mental factory *Buddhi* is the manager Mind is the head clerk The head clerk has got two functions to perform. He gets direct orders from the manager and he has to supervise the workmen also Even so the mind has got two functions. It has connections with the *Buddhi* the Manager and *Karma-Indriyas*, the workers.

118 *Ahankara* creates the body *Prana* does all sorts of *chestas* (efforts) Mind experiences pleasure and pain

119 Pleasure and pain are *dharma* of the *antahkarana* or mind They have nothing to do with pure *nityamukta* (enternally free) *asanga* (unattached) *Atma* *Atma* is not in the least affected by these emotions *Atma* is *Sakshi* (silent witness) of these feelings It remains free like the crystal which is not affected by the tinge of various colours that are exposed before it. *Atma* remains unaffected like the subtle all-pervading *Akasa*

10 Mental Body

120 The mental body varies much in different people. It is composed of coarse or of finer matter according to the needs of the more or less unfolded consciousness connected with it. In the educated it is active and well-defined in the undeveloped it is cloudy and illdefined

121 On descending for rebirth a new mental body is formed for every individual

122. Study of philosophical works right thinking exercise of good and noble emotions prayers and beneficient endeavours and above all regular and strenuous meditation are the means to improve the mind These will bring about the rapid evolution of the mind.

123. During intense anger the whole mind is suffused with the black hue of malice and ill will which expresses itself in coils of the thunderous blackness from which fiery arrows of anger dart

forths seeking to injure the one for which the anger is felt.

124 There are several zones or slices in the mental body just as there are various compartments in the brain for particular types of thought

11 Ahankara

125. If you destroy egoism (*Ahankara* this false little I') and control the *Indriyas* (the senses), the *Vasanas* (desires) will die by themselves The root cause for all troubles is *Ahankara* Just as the dependants of a family hang upon the chief of the house—the father—similarly all *Vasanas Trisnas Kamanas* etc. hang upon *Ahankara* the chief of this house-body

126 When you are a boy the *Ahankara* is not very potent It is like a shadow in a glass It gets developed and firm-rooted during your adolescence after you marry and entangle yourself in the achievement of various worldly desires You are fearless in your boyhood The moment this little I' becomes stronger in you side by side various sorts of fear various sorts of desires a host of delusions take firm hold of you. The world appears to you more real too.

127 Whenever *Ahankara* asserts itself raise a question within thyself, 'What is the source' of this little 'I ? Again and again moot this question and

enquire. This little 'I' will gradually vanish. It will dwindle into an airy nothing

128 When you say '*Aham Brahma Asmi*'—"I am *Brahman*" it is *sattvic Ahankara*. It is *Moksa Ahankara*. It will not bind you in any way. It will help you realise *Brahman*.

129 Even if you identify yourself with a subtle body inside it will help you in your self-realisation. It is only the identification with the fleshy physical body that brings all sorts of troubles through gross *Ahankara* and mineness. The physical 'I' is a very great menace.

130 Just as the cloud screens the sun so also this cloud of *Ahankara* screens the *Jnana Surya*, the Infinite Sun of Knowledge, *Brahman*.

131 The sprout of *Ahankara* ramifies here and there with its long branches of mine and thine. It is inveterate. The deep roots should be burnt by the fire of knowledge (*Jnanagni*). Then you will quite easily get the wealth of *Moksa*. All tribulations, sorrows, miseries and afflictions will terminate now.

132. *Ahankara* is after all nothing. But tremendous is its influence! *Maya* means *Ahankara*. Mind is another name for *Ahankara*. World means *Ahankara*. *Ahankara* wants to live in flesh (*Abhinivesa* or clinging to life) to eat flesh and to embrace flesh. This is pure *Ajnana* (ignorance) only. Look at *Maya's*

deception and wholesale swindling ! Beware ! Awake ! Get *Jnana*

133 You cannot all at once eradicate *Ahankara* altogether Try to minimise it little by little. Remove one anna of *Ahankara* within three months Within four years you will be able to root it out completely You will have to remove it either by self-sacrifice through *Karmayoga*—or self-surrender—through *Bhakti*—or self-denial—through Vedantic *Atmavichara*

134 You cannot realise God if you have the least tinge of egoism if you have the slightest attachment to name and form if you have the least tinge of *Vasana* or if you have the least trace of worldly desire in the mind.

135. *Ahankara* is developed through the thoughts of the mind. This idea of 'I' will bring in its train the idea of time space and other potencies With these environments the name *Jiva* accrues to it Contemporaneously with it there arise *Buddhi* memory *manas* which is the seed of the tree of *sankalpa*

136. *Ahankara* is like a thread. It connects or links all the *indriyas* on itself When the thread is broken all the pearls fall down Even so when the thread of *Ahankara* is broken by *Aham Brahma Asmi* —*bhavana* or *sakshi bhava*" or self surrender method by taking the *nimitta bhava* (instrument—in—the—hands—of—the—Lord attitude) all the *indriyas*

will be broken down or destroyed The connection with *Indriyas* will be served.

137 Don't exert to destroy the different *Vrittis* *Kama Krodha Dvesa* etc. If you can destroy one *vritti Ahankara* all other *vrittis* will die by themselves *Ahankara* is the corner-stone or edifice of *Jiva* If the corner stone is removed the whole edifice (of *Jiva*) will tumble down This is the secret. You can easily give up wife, children money anger But it is extremely difficult to give up *Ahankara*

138 *Atma* in conjunction with the *buddhi* is *Ahankara* The basis of *Ahankara* is *buddhi* *Ahanta* and *Mamata* (I-ness and mine ness) are *Jivasristi* It is *Jivasristi* that binds a man to the world *Iswarasristi* (God's creation) helps man in his God-realisation Control of the *Indriyas* and *Pranayama* help to develop the *buddhi* (*Vikasa* of *buddhi*) When you remove layer after layer the onion dwindles to nothing When you analyse the little I it becomes a non entity Body is not I' I remains even after the leg is amputated Give up *Jivasristi*

12. The Three Avasthas

Jagrat Avastha (Walking State)

139 The state of waking consciousness does not exist either in dream or sleep Therefore, it is illusory Reality always exists in all conditions or states.

140 The individual soul (*Jiva*) is called awake as long as it is connected with the various external objects by means of the modifications of the mind—which thus constitute limiting adjuncts of the soul—apprehends those external objects and identifies itself with the gross body which is one of those external objects

141 The difference between the waking and the dreaming states consists in this that in the waking condition the mind depends on the outward impressions while in the dreaming state it creates its own impressions and enjoys them It uses of course the materials of the waking hours *Jagrat* state is only a long dream (*Dirgha Swapna*)

Swapna-Jagrat

142 *Manorajya* (building castles in the air) recollection of the events and things of dream recollection of things long past in the waking state are all *Swapna-Jagrat* (dreaming in the waking state)

Swapna Avastha (Dreaming State)

143 When the mind enters the *Hita nadi* which pooceeds from the heart and surrounds the great membrane round the heart which is as thin as a hair divided into thousand parts and is filled with the minute essence of various colours of white black yellow and red the individual soul or *Jiva* (ego) experiences the state of dream (*swapna avastha*)

144 You dream that you are a king You enjoy various kinds of royal pleasures. As soon as you wake up everything vanishes But you do dot feel for the loss because you know that the dream creatures are all false. Similarly even the waking consciousness if you are well established in the idea that the world is a false illusion you will not get any pain

145 When you know the real *tattva* (*Brahman*) the waking consciousness also will become quite false like a dream. Wake up! and Realise my child!

146 There is temperamental difference Some rarely get dreams A *Jnani* who has knowledge of the Self will not have any dream

147 During dream you see splendid effulgent light. Where does it come from? From *Atma* The light that is present in the dream clearly indicates that *Atma* is Self luminous (*Svayam Jyoti Sva-Prakasa*)

148. When modified by the impressions which the external objects have left, it (the *Jiva*) sees dreams.

149 In dream state the senses are quiet and absorbed in the mind. The mind alone operates in a free and unfettered manner The mind itself assumes the various forms of bee, flower mountain elephant, horse river etc. The seer and the seen are one

Sushupti Avastha (Deep Sleep)

150 The consciousness is continuous You feel you have existed even during sleep as soon as you are awake. You feel that you exist always

151. When the mind enters the *Puritat nadi* the state of deep sleep sets in

152. This is the way to reduce your sleep For the first four months go to bed at 11 p m. and get up at 4 a m Have sleep for five hours For the next four months go to bed at 12 p m and get up at 4 a m Have sleep for 4 hours. For the next four months go to bed at 1 a m. and get up at 4 a m Have sleep for 3 hours.

153. In *Drudha Susupti* (dreamless sleep) you have a cessation of empirical consciousness. The self continues to exist though it is bereft of all experiences There is no play of the mind in this *Avastha* (state) There is neither *Raga* nor *Dwesa* (attraction or repulsion like or dislike) The mind gets *Laya* into its cause *Manolaya* (involution of the mind) takes place. There is no play of the *Indriyas* (organs senses) too This state of profound sleep is not a complete non being or negation for such a hypothesis conflicts with the later recollections of a happy repose of sleep. *Vedantins* build their philosophy around this *Avastha* This state gives them the clue to the non dual state (*Adwaitic* state) A careful study of the three state (*Jagrat Swapna* and

Susupti) waking dreaming and sleeping is of immense practical use for the clear understanding of the *Vedanta*

154 Where was the spirit whose nature is like knowledge at the time when one profoundly sleeps? When the spirit whose nature is like knowledge thus profoundly slept then the ether in the midst of the heart, drawing in together with the knowledge of the senses slept therein in the ether When the spirit draws in that (knowledge of the senses) then he sleeps indeed Thus life is drawn in speech is drawn in the eye is drawn in the ear is drawn in and the mind is drawn in. Ajata Satru to Gargya in *Brihadaranyaka Upanisad* Chap II. 1st *Brahmana* 16

155 In sleep the mind is in a subtle state The *vritti* have also assumed a subtle state. But in *Advaita* (*vedantic*) *Nistha* there is no mind There is no universe The world sinks down in *Brahman* (*Prapanchopasamam*) (Vide *Mandukya Upanisad* II *Mantra* 1)

156 In dreamless sleep there are no thoughts and hence there is no world too. In waking and dreaming states there is the play of the thoughts and hence the world as well

157 Sankara observes that the phenomena of duality caused by the action of the mind are present in the waking and dreaming states only but absent in deep sleep state We taste the nature of Absolute Bliss

in dreamless sleep where a man is cut off from the distracting world It is the mind (lower *manas*) that creates differences distinctions duality and separateness. If this mind is destroyed by increasing the *Sattva* and *Ahangraha Upasana* then you will feel oneness everywhere (*Sarvatmabhava*) This needs continuous and strenuous efforts on the part of the *sadhakas*

158. When on the cessation of the two limiting adjuncts (i e. the subtle and the gross bodies) and the consequent absence of the modifications due to the adjuncts it is in the state of deep sleep merged in the self as it were then it is said to be asleep

159 "When a man sleeps here then my dear he becomes united with the *Sat* he is gone to his own self Therefore they say of him He sleeps (*Svapiti*) because he is gone to his own (*svam apiti*)

Chhandogya Upanisad

13 Theory of Perception

160 According to the adwaitic theory of perception it is the *Chaitanya* within us that makes perception possible. The *Chetana* within us unites with the *Chetana* in the object, and the result is perception It does not follow from this that the mind and the senses are useless The senses are necessary for the adaptation of perception to their approximate things From the soul s essential nature being intelligence, it does not follow that the senses

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are useless for they serve the purpose of determining the special object of each sense.

14 Theory regarding World

161 Mr Narain my friend who is standing before me is my own mental creation Even this world is my own mental creation

162 According to the idealistic theory there is no world at all in reality It is all mere mental imagination This is *Vijnanavada* of the Buddhists

163. According to the realistic theory, the world is a solid reality Even the dualistic school of Madhva and *Visistadwaita* school of Ramanuja and *Rajayogic* school of Maharsi Patanjali hold that the world is real (*Jagat satyam*)

164 A finite mind that is gross and conditioned by *time, space and causation cannot comprehend the why* and how of the universe, a question that is *transcendental* The *question* has never been answered by anybody by any *Sastra* by any sage or *Acharya* Do not rack your mind on this point. You can never get a solution for this problem It is *Mouja of Brahman* to create this universe. It is His *Lila Vilasa* It is His *Maya* It is His *Swabhava*.

15 Mind and Food

165. Subtlest part of food reaches upward to the heart and thence entering the arteries called the

Hita and thereby bringing into existence the aggregate of the organs of speech and being changed into the form of the mind it increases the mind. And thus the mind being increased by food is material and not eternal as held by the *Vaisesikas*

166 A *Jijnasu* (spiritual aspirant) should strictly give up meat, fish and alchoholic drinks as these make the mind coarse and produce excitement in the mind

167 The *Upanisadic* philosophers believed that the mind depends upon the food for its formation The mind is manufactured out of the food that we take The food that we take is transferred in three different ways the gross or the heaviest part of it becomes the excrement that of medium density is transformed into flesh and the finest part goes to form the mind *Chhandogya Upanisad* Ch VI Sect V 1 Just as in the churning of curds its fine particles rise up and are transformed into butter so when food is consumed, the subtlest part rises up and is transformed into mind *Ibid* Ch VI Sect. VI. 1-2. Later even in the days of the *Bhagvadgita* we find that the three different mental temperaments the *Sattvic* the *Rajasic* and the *Tamasic* were supposed to be due to the three different kinds of food that we eat (xvii 8. 10) When the quality of the mind depends upon the quality of the food taken, it is natural to insist in the interest of the highest morality upon a kind of *Sattvic* regimen of diet for those aspirants who lead a contemplative life and

householders who are attempting to lead a spiritual life in the world

आहारशुद्धौ सत्त्वशुद्धिः।
सत्त्वशुद्धौ ध्रुवा स्मृतिः।
स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः।

When the food is pure the whole nature becomes pure when the nature becomes pure the memory becomes firm and when a man is in possession of a firm memory all the ties are severed.

Chhandogya Upanisad Chap VII. Sect. XXVI. 2.

It was because Narada had his impurity destroyed that the venerable Sanatkumara pointed out to him the way beyond darkness The way which leads up beyond darkness therefore must be sought for in the purity of food which involves in its train the purity of mind.

168. The mind is made out of the subtle essence of food So it is attached to those persons from whom it receives the food If you live with a friend for a couple of months and take food with him your mind gets attached to that friend who feeds you That is the reason why a *Sannyasi* lives on *Madhukari Bhiksa* from three to five houses avoids attachment and travels from village to village. He is not allowed to stay for more than a day in a village during his *parivrajaka* life (wandering itinerant) A *paramahamsa's* mind (who thus lives on alms) is as clean as the Ganges water and is absolutely free from

attachment of any kind ATTACHMENT BRINGS BONDAGE. Attachment is death. Attachment is the root of all evils.

16 Mind is World

169 Mind is *Maya*. Mind is world When the mind is purified a hole is formed in the centre through which purity light and knowledge flow from *Brahman*

170 This universe is no other than the mind itself. What you call world in the mind only (*Manomatra Jagrat Manokalpita Jagrat*) The self light of *Parabrahman* alone is appearing as the mind or this motley universe

171 The happiness and misery experienced in this world are caused by the working of he mind. The three worlds are created for the pleasures and pains of the mind. Suspension of the mental activity will cause the three worlds to disappear with their misery By controlling the mind all occult powers are acquired If the mind is not controlled all else become useless and painful.

172. Mind is greater than speech Just as the closed first holds two *Amalaka* or two *Kola* or two *Aksa* fruits so does the mind hold speech and name. When a man is minded in his mind to read the Vedas he reads them. And when a man is minded to perform actions he performs them when he is minded to desire sons and cattle he desires them and when

he is minded to wish for this world and the next, he wishes for them. Mind is indeed the self mind is the world mind is *Brahman* Meditate upon the mind (मनो ह्यात्मा मनो हि लोको मनो हि ब्रह्म मन उपास्स्वेति) *Chhandogya Upanisad* Chap VII, Sects 3 1.

173. The *abhava* of *Jagrat* (non existence of the world) or its *nasa* (destruction) does not mean the annihilation of mountains lakes, trees, and rivers. When your *nischaya* (determination) that this world is *mithya* (unreal illusory) gets stronger and stronger and when you are well-established on this idea that this world is illusory like *mrigatrisnika* (mirage) this alone is destruction of the world

174 This legerdemain of the world is enacted by the mind and the mind alone— 'मनोमात्रजगत्' This universe is no other than the mind itself The Self-light of *Parabrahman* alone is appearing as the mind or this universe. Mind is *Prajna-Sakti* Matter is *Bhuta Sakti* *Prana* is *Kriya-Sakti* of *Brahman* Everything belong to *Brahman* In reality there is no *Jiva* There is *Brahman* only

175 This universe is like a *swapna* in *Jagrat* Just as there is the image in the mirror this world is a big image in the mind-mirror The mind is like a big *chaddar* (thick cloth) painted with various pictures

176 The play of the mind arising out of *chaitanya* (pure consciousness) constitutes this universe. There is neither painter nor canvas nor any materials for

painting such as brushe dishes oil powder etc. The picture of the universe appears depicted on the spotless *Jnana-akasa* (knowledge-space)

177 *Viksepa Sakti* one of the powers of *Maya* operates both in the *Jagrat* and *Swapna* states Names and forms arise owing to the *Viksepa* force. The whole world is projected on account of this power only In sleep it disappears.

178. The mind manifests itself as the external world The mind is subjectively consciousness and objectively it is this universe

179 If the mind which is instrument of knowledge perception and activity vanishes with it disappears this subjective world also

180 This *manas* which expands through *sankalpas* and *vikalpas* is generated with *Brahman* as its cause Through its *sankalpas* *Ahankara* is generated. All the universes which appear only through *manas* are no other than its modes. This universe appears to be real through *manas* only

181 *Maya* is mind. The workings of the mind are nothing but the workings of *Maya* itself. Attraction or attachment in the mind towards forms is *Maya* Identification of one s own self with the mind is *Maya*

182. The motion or vibration of *prana* moves the mind. The movement of the mind generates the universe *Nama-Rupa* (names and forms) manifest themselves.

183 All the universes with their heterogeneity though really *Atma-Jnana* shine as worlds only through your illusory mind like the blueness of the sky which is really non existent.

CHAPTER II.

1 Shuddha Manas

184 *Suddha manas* (pure mind) is *Brahman* itself It is an embodiment of purity itself.

185 All lofty aspirations pure compassion all embracing tendencies and pity all go a long way in increasing the *Sattvic* material of the mind Th higher *manas* is developed

186 A stainless mind can be judged through speech face and eyes . Through these expression can the opinion be formed whether a person ha stainless mind

187 Your real enemy is this impure mind onl which is full of delusion *trisnas vasanas* and ho of other impurities. Destroy the lower *Asuddh* (impure) *Manas* through the higher *Suddha Mana* Then and then alone will you get eternal infinit peace and bliss of *Atma* Then alone will you becom a *Jnanmukta*

188. *Sattvic* minds and *Rajasic* minds move diametrically opposite directions A *sattvic* min likes solitude silence, simple living, high thinkin study of spiritual books, philosophical discussion

concentration of mind and company of *sadhus mahatmas* and *sannyasins* A *rajasic* mind likes crowded cities much talking luxurious life low thinking the company of women study of romantic novels eating dainty dishes and selfish works.

189 As one iron shapes another iron the pure mind of a person which makes efforts in the virtuous path should correct and mould his impure mind.

190 If the lower mind is done away with through the higher mind alone then only will you have eternal happiness and peace. Then alone will you attain *Moksa* Supreme Knowledge and perennial Bliss

191 In this ocean of *samsara*, desires are the crocodiles Kill them as soon as they arise on the surface of the mind Do not yield to them. Do not become despondent under your trials Make friendship with the pure *Sattvic* mind and destroy the impure mind with the help of the pure mind Make your mind rest in the blissful *Atma* The desires should be crushed the very moment they arise in the mind by discrimination and dauntless indefatigable efforts

192. There is the lower mind filled with passion There is the higher mind filled with *Sattva* (purity) There are two minds You will have to make it into one—*Sattvic* mind only if you want to meditate

193. The thought itself must be calm and unruffled. Then only you can draw inspirations In such conditions only benign influences can be thrown

down into the lower mind from the higher In such calm mental states you can hold communion with God Planning angry and depressed moods all disturb the mind and act as stumbling blocks to God-Realization

194 Higher desires noble aspirations lofty ideals true religious feeling mercy sympathy pure unselfish love devotion *vichara* (Atmic enquiry) inspiration genius all come from the higher pure sattvic mind. You will have to develop this part of mind by annihilating the lower impure instinctive mind. Sattvic mind unifies Instinctive mind seperates and divides

195 There are two kinds of mind *Suddha Manas* and *Asuddha Manas* i. e pure mind and impure mind There are two kinds of *Buddhi* also *Vyavaharic Buddhi* and pure *Buddhi* There are two kinds of *Aham* or *Ahankara* viz *Suddha Aham* which identifies with *Brahman* (*sat-chit-ananda*) and *Asuddha Aham* which identifies with the body There are two kinds of *sankalpa* (resolve conation) viz. *Suddha sankalpa* (thoughts of God) and *Asuddha sankalpa* (thoughts of body and the world)

2 Ashuddha Manas.

196 The enemy of *Atma* is this impure mind which is replete with excessive delusion and a host of thoughts. Lest this enemy of mind should spoil you in diverse ways through the enjoyments of

the many pleasures in this world, slay it in the hope of getting eternal bliss and spiritual illumination

197 A goldsmith converts 10 carat gold into 15 carat gold by adding acids and burning it several times in the crucible. Even so you will have to purify your sensuous mind through concentration and reflection on the words of your spiritual preceptor and the *Upanishadic* sentences, meditation *Japa* or silent repetition of the name of the Lord etc.

198. A dirty mirror produces a dirty image. A clear mirror gives a clear image. People with a dirty mind judge others according to their own standard of judgment and thereby commit serious blunders If they see even a good moral man passing along the road with a woman at once they will entertain some strong suspicion and scandalise him then and there. They have no other work besides scandal-mongering. Pitiable indeed is the lot of such people. Once a son of a peasant was drinking some cold water with his mother in a lonely place during their journey to a neighbouring village. Another traveller suspected that these were immoral people and were drinking liquor Later on when he found out the truth he repented very much Therefore be careful in your judgment of others

199 Sensual enjoyment brings on diseases and destroys the power of discrimination (*viveka*) It makes the mind *malina* (impure) Therefore shun

visayabhoga (sensual enjoymet) Try to realise the Self within wherein lies eternal Bliss and Immortality

200 Instinctive mind is the lower impure *kama manas* with desires passions and appetites The vast majority of persons have this instinctive mind only Even the so-called civilized and educated persons live on the plane of this instinctive mind. Their senses are very sharp and acute and they run after more refined things for their sense-gratification They identify themselves with the physical body and the senses They have no idea of the subtle *Atma* which is entirely distinct from the body and the *Indriyas* Their I is the physical gross body only though they know that there is a mind

The *Asuddha manas* which creates *Asuddha sankalpa* the *Vyavaharic buddhi* and *Asuddha ahankara* all these three form a vicious circle. These three work in co-operation The seed of the mind is *Ahankara* Mind is a bundle of thoughts. Of all thoughts the I' thought is the root thought. It is the first thought also that emanated from the mind *Buddhi* is the basis of *Ahankara* It is *Buddhi* that forces you to identify yourself with the physical body It is *Buddhi* that creates differences (*bheda*) and *Nana bhava* (the idea of many in the world)

3 Vritti and Mind Ocean

201. The *chitta* is the mind stuff. It is the mental substance *Vritti* or thought-wave is a

modification of that mental substance It is a process Just as waves and bubbles arise from the surface of the ocean so also these *vrittis* arise from the surface of the mind-ocean *Just as rays emanate from the sun* so also these mental rays (modifications of *vrittis*) emanate from the mind sun. Just as the sun merges *itself in the horizon at the sunset* by collecting all its rays so also you will have to merge in that Sun of suns Absolute Consciousness Eternal Peace by collecting all the dissipated mental rays and dissolving the mind itself.

202. Be silent. Enter silence Silence is *Atma*. Silence is *Brahma* Silence is centre Silence is the *Hridaya Guha*, (heart-cave) When the mind is controlled fully *vrittis* cease, when all the modifications subside you enter into the silence then and then alone. Realize this this very moment. Feel the Divine Glory and *Bhahmic* splendour now by closing the eyes by drawing the *Indriyas* by stilling the mind by silencing the thoughts by sharpening the intellect by purifying the *chitta* by meditating on OM by chanting OM with *bhava* (feeling) Keep up the continuity of *Brahmic* Consciousness throughout the 24 hours Have an unceasing flow of *Atmic* Consciousness This is very very important. This is a *sine qua non* This is a great *desideratum*

203. Wherefrom does a *vritti* arise? From the *chitta* or mind Why does a *vritti* arise? It is *Swabhava* of *Antahkarana* What is its function? It causes *Avaranabhanga* (removes the veil of *sthula*

avidya that envelops the objects) It helps the evolution of a man till he attains perfection (*Jnanamukti*)

204 It is not the object that binds you. It is *vritti* and identification (*Tadatmya sambandha*) with the *vritti* that causes attachment and bondage

205 It is *vritti* that opens the *Kundalini* in a *Jnani* in the *Ajnachakra* and joins it in *Sahasrara* This is one path.

206 Through its own efforts the mind assumes the shape of any object it concentrates itself upon. It thinks af a woman it assumes the shape of a woman This is termed *Vritti tadakara* If it thinks of God or *Brahma* *Brahmakara vritti* developes In the former case *rajas* (passion) will be infused into the mind while in the latter *sattva* (purity) will be infused

207 If you keep lemon juice or tamarind juice in a golden cup it is not spoiled or tainted If you keep it in a brass or copper vessel it is at once spoiled and rendered poisonous Even so even if there are some *Visaya vrittis* (sensual thoughts) in the pure mind of a person, they will not pollute him and induce *Vikara* (sensual excitement) If there are sensual thoughts in persons with impure minds they cause excitement in them when they they come across sensual objects

208. In a big surgical clinic, the assistant surgeon allows only one patient to enter the consultation room of the senior surgeon for examination Even so the mind allows one idea only to enter the mental factory at a time through the mind door (*Manodwara*) The sub-conscious mind brings to the threshold of the conscious mind during an act of *smriti* (memory) the right thing at the right moment suppressing all others It serves the part of a censor and allows only relevant memories to pass by What a wonderful mechanism it is ! Who is the driver for these dual minds ? Who created these ? What a magnanimous Being He must be ! My hairs stand on their ends when I think of Him ! My pen quivers when I write. Don t you like to dwell with Him ? What a great privilege and joy it is to be in communion with Him !

209 According to *Rajayoga* of Maharsi Patanjali, *Pramana* (right notion or right proof) *viparyaya* (misconception) *vikalpa* (fancy or imagination) *nidra* (sleep) and *smriti* (memory) are the five mental *vrittis* or mental functions If these five mental functions are suppressed the suppression of desires and other functions will follow

210 From *manovritti* you must jump to *viveka-vritti* *Manovritti* concerns *Manomaya kosa* *Viveka-vritti* belongs to *Vijnanamaya kosa* By developing the *Vijnanamaya kosa* *manovrittis* are conquered. From *Viveka vritti* you must jump to *Sakshi vritti* From *Sakshi-vritti* you must jump to *Akhandakara vritti*

From *Akhandakara-vritti* you must jump to *Akhandaekarasa* which is *Brahma-swarupa* This is *Kaivalya* or final goal of life

211. *Vrittis* are modifications of the mind They are the effect of *avidya* When *avidya* is destroyed by *Jnana Vrittis* get absorbed in *Brahma* (*Laya*) just as water thrown in a heated pan is absorbed in the pan

212. Anger clouds understanding Even if you have forgotten the feeling of annoyance it lurks in the mind in a dormant form The effect is there for some time. If you renew a number of times the same kind of thought of jealousy envy or hatred about the same person the effect lasts longer Repetition of angry feeling intensifies hatred Mere ill-feeling develops into intense malice by repetition of anger When the mind is violently agitated you cannot understand a passage of a book clearly You cannot think properly and clearly You cannot write a letter with a cool mind. Anger spoils the brain nervous system and blood

213. Prejudice makes the mind and brain callous The mind cannot think truly Prejudice is like an open sore on the physical body through which the will-power of the man is leaking Be liberal or catholic in your views. You must give a place for every school of philosophy and every religion A particular religion suits a particular nation according to the stage of evolution temperament and capacity

of the people. Arya Samaja Brahmo Samaja New Thought movement, Occultism and cults of various kinds and denominations serve their own useful purpose Prejudice is only unreasonable dislike. You must remove it by efforts and right thinking

214 Prejudice or unreasonable dislike prepossessions and intolerance are three undesirable *vrittis* in the mind Prejudice makes the mind callous. It is a kind of mental sore. If you have prejudice against Mohammedans you cannot understand the teachings of Mohammed in the Koran The brain and the mind will not harmoniously vibrate to receive the spiritual ideas of Koran because the prejudice has rendered the mind callous Intolerance is narrow mindedness on account of some narrow beliefs convictions and views. You must be extremely detached and sobre in your views Your mind will be greatly disturbed through intolerance Even though your views are diametrically opposite to the views of others you must have perfect tolerance A man of tolerance has an expanded heart. Tolerance brings lasting peace.

215 Self sufficiency is a peculiar modification in the mind. It is the effect of vanity pride and *Dambha* It is a *Rajoguna vritti* Remove it by right thinking *vichara* and practice of the opposite virtue humility

4 Thought Power

216 If you entertain healthy thoughts you can keep good health. If you hold on sickly thoughts

in the mind thoughts of diseased tissues thoughts of weak nerves thoughts of improper functioning of organs or viscera you can never expect good health beauty and harmony I have to reiterate once more that the body is the product of the mind If you hold on vigorous thoughts in the mind, then the physical body also will be vigorous

217 If you entertain thoughts of hatred you are really a murderer of that man against whom you foster thoughts of hatred. You are your own suicide because these thoughts rebound upon you only

218. The stronger the thoughts the earlier the fructification

219 It is difficul to explain the detailed workings of a thought and *karma* Every *karma* produces two-fold *effects one on the individual mind and the other* on the world

220 Every change in thoughts is accompanied by vibration of its matter (mental) Thought as force needs a special kind of subtle matter in its working

221 Evil thoughts of all kinds befoul and injure the mind and if persisted in will become veritable diseases and maimings of the mind incurable during the period of life.

222. A man forms his own character becoming that which he thinks. He makes the circumstances of his future life by the effect of his actions upon

others If you think nobly you shall gradually make for yourself a noble character but if you think basely a base character will be formed Man is created by by thought that which he thinks upon in one life he becomes in another

223 If the mind dwells continually upon one train of thought, a groove is formed into which the thought-force runs automatically and such a habit of thought survives death and since it belongs to the ego is carried over to the subsequent earth life as a thought tendency and capacity

224 Selfish coveting of the possessions of others though never carried out into active cheating in the present makes one a thief in a later earth life while hatred and revenge secretly cherished are the seeds from which the murderer springs So again unselfish loving yields as harvest the philanthropist and the saint and every thought of compassion helps to build the tender and pitiful nature which belongs to one who is a friend to all creatures

225 The expansion of this mind alone is *sankalpa* and *sankalpa* through its power of differentiation generates this universe. Divest yourself of all *sankalpas* and be a *Nirvikalpa* You will be then in perfect peace and joy

226 Every action has a past which leads up to it. Every action has a future which proceeds from it An action implies a desire which prompted it and a thought which shaped it. Each act is a link in an

endless chain of causes and effects each effect becoming a cause and each cause having been an effect and each link in the endless chain is welded out of three components—desire thought and activity A desire stimulates a thought a thought embodies itself in an act

227 As a man thinketh o he is Man is created by thought what a man thinks upon that he becomes If you meditate on courage you shall work courage into your character So with purity patience unselfishness and self-control Steady persevering thought sets up a definite habit of the mind and that habit manifests itself as a quality in the character You can build your character as surely as a mason can build a wall working with and through the law

228. The thread of thought has woven into mental and moral qualities and these qualities in their totality form what we call character

229 The first step towards a deliberate creation of character lies then in the deliberate choosing of want we will think and then of thinking persistently on the quality chosen Ere long there will be a tendency to evince that quality a little longer its exercise will become habitual Thought makes character You spin the thread of thought into your destiny

230 Thought is a great foree. It has got tremendous power It becomes a matter of great

moment to know how to use this power in the hi
possible way and to the greatest possible e
This can best be done by the practice of meditatio

231 You can aid a friend in trouble by sen
him thoughts of comfort a friend in search of T
by thoughts clear and definite of the truths
know You can send into the mental atmosp
thoughts which will raise purify and inspire all
are sensible to them

232. A mind tenanted by evil thoughts act
a magnet to attract like thoughts from others
thus intensifies the original evil

233. Evil thoughts thrown into the me
atmosphere poison receptive minds. To dwell on
evil thought gradually deprives it of its repulsive
and impels the thinker to perform an action wh
embodies it.

234. While electricity travels at the rate of 186
miles per second thoughts virtually travel in no ti
their speed being as much faster than electricity
their vehicle *manas* is finer than ether the medi
of electricity

235 What is the possible medium through whi
thoughts can travel from one mind to another ? T
best possible explanation is that *manas* or min
substance fills all space like ether and it serves as t
vehicle for thoughts as *Prana* is the vehicle f

feelings ether is the vehicle for heat light and electricity and air is the vehicle for sound.

236. If we throw a piece of stone in a tank or a pool of water it will produce a succession of concentric waves travelling all around from the affected place The light of a candle will similarly give rise to waves of ethereal vibrations travelling in all directions from the candle In the same manner when a thought (whether good or evil) crosses the mind of a person it gives rise to vibrations in the *manas* or mental atmosphere which travel far and wide in all directions

237 A good thought is thrice blessed First it benefits the thinker by improving his mental body (*Manomaya-kosa*) Secondly it benefits the person about whom it is entertained. Lastly it benefits all mankind by improving the general mental atmosphere.

238 An evil thought on the contrary is thrice cursed First it harms the thinker by doing injury to his mental body Secondly it harms the person who is its object. Lastly it harms all mankind by viciating the whole mental atmosphere

239 It is not sufficient that your thoughts are not bad. You must transmute bad thoughts into good thoughts. This is the first part of your *Sadhana* You must make them helpful thoughts. When they are sent out they must be capable of doing immense

good and benefit to the suffering humanity and your neighbours

240 Think clearly Clarify your ideas again and again Introspect in solitude Purify your thoughts to a considerable degree Silence the thoughts. Don t allow the mind to bubble Let one thought-wave rise and settle down calmly Then allow another thought to enter Drive off all extraneous thoughts that have no connection with the subject matter you are handling at the present moment.

241. In broadcasting a singer sings beautiful songs at Calcutta You can hear them nicely through the radio set in your own house at Delhi. All messages are received through the wireless. Even so your mind is like a wireless machine. A saint with peace poise harmony and spiritual waves sends out into the world thoughts of harmony and peace They travel with tremendous lightning speed in all directions and enter the minds of thousands and produce in them also similar thoughts of harmony and peace. Whereas a worldly man whose mind is filled with jealousy revenge and hatred sends out discordant thoughts which enter the minds of thousands and stir in them similar thoughts of hatred and discord

242. Thoughts of sin haunt the minds of some persons They do not know how to divert their minds. They become prey to these haunting thoughts Virtue and sin are relative terms They are creations of the mind. *Japa* of God s Name charity and fasting will destroy at once any amount

of sin Why are you afraid ? Even the worst sinner can attain salvation can become holy of holies What was the state of Valmiki Jagai and Madhai and Ajamila in the beginning ? Were they not rogues of the first water ? Repeat OM Rama and assert boldly I am pure now I am holy now Where is the room for despair ? *Nil desperandum*

243 If you think again and again on impure things an evil thought gains new strength by repetition. It gets the force of momentum You must drive them immediately If you find it difficult to do so entertain counter good sublime thoughts of God Then they will die by themselves This is easier than the former method By repetition of God s Name thousands of times daily good thoughts gain new strength by each repetition By repeating *Aham Brahma Asmi* 1000 times daily the idea that you are the spirit (*Atma*) becomes stronger The idea that you are the body becomes weaker and weaker

244 If you send out a loving helpful thought to another man it leaves your brain goes directly to that man raises a similar thought of love in his mind and returns back to you with redoubled force If you send out a thought of hatred to another man it hurts that man and hurts you also by returning back to you with redoubled force Therefore understand the laws of thought, raise only thoughts of mercy love and kindness from from your mind and be happy always. Thoughts are your own real

children Be careful of your progeny of thoughts. A good son brings happiness name and fame to the father An evil son brings infamy discredit to his father Even so a noble thought will bring happiness and joy to you. An evil thought will bring misery and trouble to you Just as you rear up your children with great care so also you will have to rear up good sublime thoughts with great care

245. You should learn the method of sending out helping loving thoughts to others and the whole world at large You should know how to remove distraction and collect all thoughts and send them out as a battalion of helpful forces to do good to the suffering humanity Thought transference is a beautiful science It is an exact science.

246. Just as the flowing Ganges brings joy and coolness to those who live on its banks so also your strong thoughts of love and peace must flow out as a healing stream to bring solace peace and glee to those persons whose minds are filled with care worry anxiety tribulation affliction etc.

247 Thought is a great force. Thought moves. Thought creates You can work wonders with the power of thought

248. If a *Yogi* whose thought is very powerful speaks one word it will produce tremendous impression on the minds of others.

249 A man who speaks the Truth and has moral purity has always powerful thoughts

250 One who has controlled anger by long practice has tremendous thought power

251 Just as energy is wasted in idle talk and gossipping so also energy is wasted in entertaining useless thought. Therefore you should not waste even a single thought. You must conserve all thought energy and utilise it for meditation and helpful service to humanity

252 Thought is very contagious Keep a good and honest man in the company of a thief. He will begin to steal Keep a sober man in the company of a drunkard He will begin to drink.

253 Thought is subtle matter Every thought has got weight shape, size, form and colour A spiritual thougnt has yellow colour A thought charged with anger and hatred is of a dark red colour A selfish thought has a brown colour and so on A *Yogi* can see directly with his inner *Yogic* eye all these thoughts

254 Even some good-natured householders entertain some occasional good thoughts and send out into the world some helpful thoughts This is not sufficient for an aspirant in the path of Truth A continuous stream of helpful thoughts must gush out from his mind It must be a perennial healing stream of loving helpful thoughts He must

be able to charge groups of twenty persons masses of hundreds and thousands with love joy and cheerfulness. He must stir them with a mere glance and a few sweet powerful words into enthusiasm high spirits and exalted moods and exhilaration That is spiritual strength willforce (*Atma-bala*)

255 Most of your thoughts are not well-grounded. They come and slip away They are therefore vague and indefinite The images are not clear strong and well-defined You will have to reinforce them by clear continuous and deep thinking Through introspection and meditation you will have to clarify your ideas Then confusion will vanish The thoughts will get settled and well grounded

256 Like attracts like This is a law in Nature. This law operates in the thought world also People of similar thoughts are attracted towards each other That is the reason why the maxims run as follows Bird of the same feather flock together A man is known by the company he keeps A doctor is drawn towards a doctor A poet has attraction for another poet A songster loves another songster A philosopher likes another philosopher A vagabond likes a vagabond.

257 When you send out a useful thought to help others it must have a definite positive purpose and aim Then only it will bring out the desired effect. Then only that thought will accomplish a definite work.

258. Thoughts are like things. Just as you hand over an orange to your friend and take it back, so also you can give a useful powerful thought to your friend and take it back also You must know the right technique to handle and manipulate a thought. The science is very interesting and subtle The thought world is more real relatively than this physical universe.

259 Thinkers are very few in this world Most of us do not know what right thinking is Thinking is shallow in the vast majority of persons Deep thinking needs intense *Sadhana* (practice) It takes innumerable births for the proper evolution of the mind Then only it can think deeply and properly *Vedantic Sadhana* (*Manana* reflection) demands a sharp intellect. Hard thinking persistent thinking clear thinkings thinking to the roots of all problems to the very fundamentals of the situations, to the very presuppositions of all thought and being is the very essence of *Vedantic Sadhana* You will have to abandon an old idea however strong and ingrained it may be, when you get a new elevating idea in its stead If you have no courage to face the results of your thinking to swallow the conclusions of your thinking whatever they may mean to you personally you should never take the trouble to philosophise. Take up to devotion Independent and original thinking is resorted to by the *Vedantis*

260 You have entirely in your own hands to determine the order of thought you entertain and

consequently the order of influences you attract and are not near willowy creatures of circumstances, unless indeed you choose to be

261. The great law that Like attracts like is ever operating You are continually attracting from this side of life influences and conditions to those of your own thoughts and lines.

262. The power of thought is very great Every thought of yours has a literal value to you in every possible way The strength of your body the strength of your mind your success in life and the pleasures you give to others by your company all depend on the nature and quality of your thoughts. You must know thought culture

263 Every evil thought is as a word drawn on the *person to whom it is directed*

264 Carry any kind of thought you please about with you and so long as you retain it no matter how you roam over land or sea you will unceasingly attract to yourself knowingly or inadvertently exactly and only what corresponds to your own dominant quality of thought. Thoughts are your private property and you can regulate them to suit your taste entirely by steadily recognizing your ability to do so

265. Thought is focussed and given a particular direction and in the degree that thought is thus focussed and given direction is it effective in the work it is sent out to accomplish.

266 *Like attracts like* In the realm of thought people of similar thoughts are attracted to one another This universal law is continually operating whether we are conscious of it or not. We are all living so to speak in a vast ocean of thought and the very atmosphere around us is continually filled with the thought forces that are being continually sent or that are continually going out in the form of *thoughtwaves* We are all affected more or less by these thought forces either consciously or unconsciously and in the degree that we are more or less sensitively organized or in the degree we are *negative* and so are open to outside influences rather than *positive*, which thus determine what influences shall enter into the domain of our thoughts and hence into our lives

267 *Applied Thinking* applies the mind to the object and *sustained thinking* keeps it continually engaged rapture brings about the expanding and bliss of the developing mind whose motives for non-distraction have been accomplished by those two kinds of thinking. Meditation can arise when applied and sustained thinking rapture bliss and collectedness of mind arise.

268. It is not necessary that a saint should appear on the platform to preach and elevate the minds of people. Some saints preach by example. Their very lives are an embodiment of teaching. Their very sight elevates the minds of thousands. Many draw inspiration from the sight of holy saints No one

can check the thought vibrations from the saints. Their thought vibrations travel a very long distance purify the world and enter the minds of many thousands of persons. He who practises *Nishkama Karmayoga* in the world purifies himself through disinterested works and he who meditates in a cave in the Himalayas does help the world through his spiritual vibrations Worldly minded social workers cannot understand this point.

269 The strong thoughts that float in the mind this evening slowly emerge out the moment you rise from your bed in the following morning and materialize

270. When a thought hovers in the mind fulfil it. Do not allow it to linger on for a long time It will frequently recur again and again It will be a source of great trouble Whenever a thought flashes out to write a letter to your friend then and there finish that piece of work. Do not procrastinate it.

271 As soon as you slowly wake up in the morning the first thought that comes in is I Then comes the memory of the events of previous evening. Then come the thoughts that are to fructify in the course of the day Watch this carefully

5 Face An Index of Mind

271 Whatever you hold in your mind will be produced in the physical body Face is the index of the mind Body is a mould prepared by the mind

Any ill feeling or bitterness towards another person will at once affect the body and produce some kind of disease in the body Therefore be careful in your thinking in the selection of your thoughts. Always entertain noble sublime loving and kind thoughts. You will have harmony health and beauty

272. You can read the uppermost thought or dominant thought of a man if you are careful to mark the signs in his face conversation and behaviour It needs a little pluck acumen training intelligence and experience.

273 In face you can hardly hide your thoughts. You may foolishly think that you have kept up your thoughts in secret. Thoughts of lust greed jealousy anger revenge hatred etc. at once produce their deep impressions on your face. The face is a faithful recorder and a sensitive registering apparatus to register and record all the thoughts that are running in your mind The face is a polished mirror to indicate the nature of the mind and its contents at a particular time.

274 The eyes which represent the windows of the soul bespeak of the condition and state of the mind There is telegraphic instrument in the eyes to transmit the messages or thoughts of treachery cunningness fraud pure love, compassion devotion depression gloom hatred, cheerfulness, peace harmony health power strength and beauty If you

have the faculty to read the eyes of others you can read the mind at once.

275 He who thinks that he can hide his thoughts is a dunce of the first water His position is like that of the ostrich which when chased by the hunters hides its head underneath the sand and imagines that it cannot be seen by any one.

276. Your face is like a gramophonic record or plate. Whatever you think is at once written on your face Every vicious thought serves as a chisel or needle to write down the thoughts on your countenance Your faces are covered with the scars and wounds which are made by the vicious thoughts of hatred anger lust, jealousy revenge etc. From the nature of the scar in your face I can at once read your state of mind. I can at once diagnose your disease of the mind.

277 Your thoughts sentiments, modes and emotions produce their strong impressions on the face. The face is like an advertisement board wherein is advertised what is going on inside the mind.

6 Mahat Tattwa

278. *Mahattattwa* is the first principle that gets evolved from the unmanifested *Avyakta* It is the first principle that is manifested first But it is the last principle that functions on the acquirement of knowledge *Buddhi* (intellect) operates in the end

and makes *Nischaya* (determination) This is a pot this is a pencil.'

279 When the lamp is flickering through wind you do not see the objects clearly Even so when the *Buddhi* (Mind) is flickering or agitated by anger chaos arises in the *Buddhi* and you are not able to see and understand things properly *Buddhi* is all light.

280 The *Vijnanamaya-kosa* is developed by abstract thinking and reasoning by systematic meditation *Brahma-chintana* study of the *Upanisads* *Yoga-vasistha* and *Brahma-Sutras*.

7 Mind Functions Within The Three Categories

281 Mind always functions within the categories of time space and causation These three categories are mental creations only A cocoanut tree is not really twenty feet high The height is only a mental interpretation There are vibrations only outside. It is the mind that creates length breadth height, thickness dimensions, void square etc. A distance of two miles comes out of feeling only You actually feel that you have walked so much distance. When you transcend the mind all these categories vanish entirely Annihilate the mind therefore, through *Brahmavichara* You will enter a realm of Peace and *Ananda* which is eternal infinite and causeless (*Parama karana*)

282. With the destruction of the mind all the three periods of time vanish into nothing.

8 Sankalpas

283 *It is all* the *Sankalpas* and *Vasanas* which you generate that enmesh you as in a nest. You become subject to bondage through your own *Sankalpas* and *Vasanas* like a silk worm in its cocoon. Destroy your instinctive mind through discrimination and help of your higher *Sattvic* mind

284 The thoughts are various and changing Now good thoughts manifest. Five minutes later vicious thoughts appear The mind is very fickle and changing. It cannot therefore be the changeless *Atma* or *Kutastha Nirvikalpa* (unchanging rock-seated) *Brahma*

285 Dont be a miser in renouncing the *Sankalpas* Why should you not then contemplate silently and secretly in your own heart upon the destruction of the *Sankalpas? Sankalpa* only is *Samsara* its destruction is *Moksa* Even the throne of a mighty emperor will be regarded as a paltry buble by those who have destroyed their *Sankalpas*

286 If with the extinction of the pain producing *Sankalpas* the mind also is destroyed then will the thick frost of *Moha* (delusion) affecting you from remote periods dissipate itself. Then like an unobscured sky in the autumnal season *Brahma* alone

will shine resplendent blissful imperishable non-dual formless and without birth and death

287 With the extinction of the base *Sankalpas* there is the extinction of *Avidya* and its effect, mind. *Sankalpa* is pain *Nihsankalpa* is all bliss Sit alone in a solitary room. Close the eyes Watch the mind and destroy the *Vrittis* one by one by continuous energetic efforts *Asamprajnata Samadhi* will ensue

288. Now this mind which arises through *Sankalpas* perishes through it alone like a flame of fire which though fanned by the wind is yet extinguishable by the same

289 *Sankalpa* is bondage *Nihsankalpa* is *Moksa* When the mind thinks of objects and dwells on them it assumes the shape of those objects It is termed as *Visayakara Vritti* When it thinks of *Brahma* or Infinity the *Brahmakara Vritti* is formed The *sadhaka* should be very vigilant and circumspect in watching the mind and its activities. He must convert *Visayakara Vritti* into *Brahmakara Vritti* As soon as the mind drops down from *Brahmakara Vritti* into *Visayakara Vritti* he should again make the mind assume *Brahmakara Vritti*. There is very hard struggle indeed.

9 Vasana

290. Increase your *Sastra-vasana* in the beginning Occupy your mind with the study of standard philosophical books Thereby you can decrease your

Deha-vasana (thought of the body) and *Lok a-vasana* (desire for name and fame *Kirti Pratistha* etc.) Later on you will have to give up *Sastra-vasana* also. You must entirely devote all your time and energy in meditation and meditation alone

291 Like a minister obeying the king the five organs of the body act in accordance with the dictates of the mind Therefore you should through your own pure mind and proper efforts eradicate the *Vasanas* for objects

292. *Chapalata* is *Vasana* of a mild type It lasts for a short time only There are two kinds of important *Chapalatas* viz one *Jihwa-chapalata* of tongue where the tongue wants to eat the various things every now and then It is a form of morbid appetite. Rich people who lead a luxurious life have this form of *Chapalata* The other variety is the *Upastha chapalata* wherein the sex indriya wants to taste again and again the sexual enjoyment (*Sparsa*)

293 You should rend asunder the long rope of *Vasanas* tied to the vessels of man whirled on the ocean of *Samsara* through enormous efforts on your part.

10 Mind and Body

294 Intense passion hatred long standing bitter jealousy corroding anxiety, fits of hot temper actually

destroy the cells of the body and induce diseases of the heart, liver kidneys spleen and stomach

295 It is a point worthy to note with care that every cell in the body suffers or grows receives a life impulse or a death impulse from every thought that enters the mind for you tend to grow into the image of that which you think about most.

296. This physical body is the mould as it were made by the mind for its own enjoyment for its out-pouring of its energy and thereby gaining different experiences of this world through the five avenues or or channels of knowledge the five *Jnana-Indriyas* (organs of knowledge or perception) The body is really our thoughts moods convictions and emotions objectived made visible to the naked eyes.

297 Every change in thought makes a vibration in your mental body and this when transmitted to the physical body causes activity in the nervous matter of your brains This activity in the nervous cells causes many electrical and chemical changes in them It is thought activity which causes these change

298 The body with its organs is no other than the mind The mind contemplating upon the body becomes the body itself and then enmeshed in it is afflicted by it

299 All the bodies have their seat in the mind only Without water can a garden exist ? It is the mind which transacts all business and is the highest

of bodies Even should this gross body be dissolved the mind will assume fresh bodies *to its liking very* quickly Should the mind be paralysed then the body will not evince our intelligence.

300 When the mind is turned to a particular thought and dwells on it a definite vibration of matter it set up and the oftener this vibration is caused the *more does it tend to repeat itself* to become a habit, to become automatic. The body follows the mind and imitates its changes If *you concentrate your* thought the eyes become fixed

301 The body follows the mind. If the mind thinks of falling from a height, the body prepares itself immediately and shows external signs Fear anxiety grief cheerfulness hilarity anger all produce their *various impressions on the face*

302. Violent fits of hot temper do serious damage to the brain cells throw poi onous chemical products into the blood produce general shock and depression and suppress the secretion of gastric juice, bile and other digestive juices in the alimentary canal, drain away your energy vitality, induce *premature old and* shortens life.

303 Imagine that you hold the whole world in your womb in the physical ether which is again supported in your own *Swarupa* (*Chinmaya*) body (*Chidakash Jnana vigraha*) Then the ideas of externality and separateness will vanish. There is

nothing outside you. There is nothing outside *Brahma*

304 During moments of great joy the severe pain entirely ceases as the mind is taken away from the body from the seat of the pain

305. It is lamentable indeed to note that most of the doctors in the world particularly the allopaths do more harm than good to their patients. They exaggerate the nature of the disease to their patients They fill their minds with imaginary fears of all sorts They do not know the power of suggesstions and their influences on the minds of their patients. As greed is ingrained in their minds as the desire to become rich is deeprooted in their minds, they try their level best to extract from their patients as much money as they can If they say to their patients 'This disease is nothing I will make you all right within a couple of hours, who is going to pay them amply? They give wrong suggestions to their patient 'This is a terrible disease. This is an incurable disease. A dangerous poison a dangerous microb is lurking in your lungs. The poor patient spends sleepless nights on account of imaginary fear on account of a wrong suggestion given by the doctor Every moment he thinks 'I may die at any moment The doctor has said that my disease is dangerous and incurable He drags a cheerless existence. The worry and anxiety and fear destroy millions of red blood corpuscles daily The doctor gives the wrong suggestions to glorify his skill dexterity in the profession also.

306 The organ of sight serves as a loving comrade to the organ of taste. The mind is at once tickled at the sight of a yellow colour of the mango The eye sees a beautiful mango and the different dishes that that are served on the table At once the glosso-pharyngeal nerves are stimulated. You get good appetite and relish The food is rendered more palatable. A blind man may not have as good a relish as a man with sharp sight has

307 There is the elastic theory of the mind. This school of thought says that the mind becomes elastic when several objects come in contact with the various senses and thus puts itself simultaneously into touch with various sense organs or *Indriyas* of knowledge (*Jnana Indriyas*) When the mind comes in contact with one object and one *indriya* it contracts to a point. This theory is exploded and refuted by the *Vedantis* as unsound

308. There is another school of thought that says that there are different compartments or parts in the mind One part of the mind connects itself with one sense *indriya* another part with a second *indriya* and so on This theory is similarly blown up and discarded by the *Vedantis* as untenable and unsound

309 Knowledge comes through *Indriyartha Sannikarsa* contact with objects The object comes in contact with the senses The senses are linked to the mind. The mind is connected to the *Atma*. The

Atma illumines This is with reference to the physical plane Knowledge of *Brahma* (Existence or Truth Absolute) comes through feeling and meditation (spiritual *anubhava*, direct perception or *Atmasaksatkara*) wherein the seer, sight and seen merge into the one existence like the bubble in the ocean

310 Speech is even the sight of the *Purusa* Speech means here sound the object of the sense of hearing When this sense is enlightened reflection is produced in the mind By the mind effort to obtain external things is made for by the mind one sees, one hears. When one at a time at night in the dark cannot distinguish where sound arises (be it the neighing of horses or the braying of donkeys or the barking of dogs) he resorts there whence speech proceeds.

311. Just as a minister obeys the king so also the five *Jnana Indriyas* act in accordance with the dictates of the mind Mind is a higher power than the *Indriyas*

312. There are six ways of controlling the *Indriyas*. (1) Through *Vichara* (2) By will force (3) By *Kumbhaka* (retention of breath in *Pranayama*) (4) By *Dama* (restraint) (5) By *Pratyahara* (abstention) (6) By *Vairagya* and *Tyaga* Perfect control can only be made through *Vichara*

313. The eyes present before the mind some forms or images It is the mind that creates good and bad forms It says This is good. This is ugly This is

beautiful Here comes bondage and trouble. Good and bad ugly and beautiful are pure mental creations. If mind can create it can destroy also Similarly the ears bring some sound vibrations before the mind. It is the mind that says 'This is praise. This is censure.' Eyes and ears are not to be blamed at all. They are innocent. Mind causes the mischief

314 Fleshy eyes are only external instruments (*Karana*) for perception It is not an organ of vision The organ of vision is a centre situated in the brain. So is the case with all senses. Mind is connectd with the *Indriyas* the *Indriyas* with the corrresponding centres in brain and the centres with the physical organs to the external object. The mind presents the sensation to *Buddhi* *Buddhi* takes it to the *Purusa* (which is pure spirit, which is Immaterial) Now real perception takes place. *Purusa* gives order back to the motor centres (*Karma Indriyas* or organs of action) for execution through *Buddhi* and mind. This is the theory of perception according to the *Sankhya* Philosophy

315 In some persons the sense of hearing is more developed than the sense of sight Judges have acute hearing Commander-in Chiefs have acute sight. The profession itself forces them to develop the particular sense. Blind people have acute sense of hearing If one *Indriya* is defective nature compensates by developing more another *Indriya*. One of my friends, knows of a blind man who can feel the nature of the colour by mere touch

12 Mind and Avidya

316. There is no *Avidya* outside the mind. The mind itself is *Avidya* Imaginations and *Sankalpas* are products of *Avidya* If this mind is destroyed everything else is also destroyed If there is mind then everything else manifests Ignorance is imbedded in the mind. The mind needs thorough cleansing with *Japa Pranayama Satsanga Vichara* and *Nididhyasana* just as a rusty copper plate needs cleansing with earth ash tamarind powder etc.

317 So long as there is mind there are all these distinctions of big and small high and low, superior and inferior good and bad etc But the mind itself is a creation of *Avidya* (ignorance) It is a *Karya* (effect) of *Avidya* The highest Truth is that in which there is no relativity If you can transcend the mind by constant and profound meditation on *Atma*, you will be able to attain the *Nirdwandwa* state (a state beyond the pairs of opposites) wherein lies the Supreme Peace and Highest Knowledge.

318. On account of *Avidya* or *Bhranti* (illusion) in the mind you see the the objects trees etc. outside and feel as if they are separate from you and real

319 Mind is an effect of *Avidya* (ignorance) It is filled with delusion That is the reason why it deceives and tempts you. It makes you go astray If you can destroy the cause of the mind *Ajnana* by getting *Jnana* (knowledge of Supreme Self) mind is

nowhere. It dwindles into an airy nothing *Manonasa* (annihilation of mind) takes place when *Jnana* dawns.

320. The seas of *Avidya* (ignorance) is in the mind of man. The explanation of the empirical concept must be sought in the nature of our cognitive faculty Sri Sankara explains *Avidya* in this way It is *Naisargika* it is innate in our mental faculty It is *Mithyajnananimitta* based on wrong knowledge and knowledge is a function of the mind. It is *Nityapratyayarupa* it consists in the form of a wrong conception. All *Jivas*—human entities—which are really *non-existent are (with all concomitant* appearance of birth death etc.) mere results of the objectivising tendency of the mind and nothing else The whole experience of duality made up of perceiver and perceived is pure imagination. There is no *Avidya* apart from the mind. On the destruction of the mind all is destroyed The activity of the mind is the cause of all appearance

321. *Avidya* works through *Upadhis* (attributes limiting adjuncts) All the special apparatus required by *Avidya* constitute the *Upadhis* of the soul. Mind is an *Upadhi* *Buddhi* is an *Upadhi* and *Ahankara* is an *Upadhi*.

13 Mind and Prana

322. *Ekagrata* (one pointedness) and *Nirodha* (controlled state) are two *Avasthas* of the mind

Spanda (subtle or *Suksma*) and *Nirodha* are two *Avasthas* of the *Prana* When the mind becomes one-pointed *Spanda-avastha* of the *Prana* comes by itself. *Prana* is the overcoat of the mind Mind is more subtle than *Prana* Mind is formed out of the conglomerate *Sattvic* essence of the five *Tanmatras* Whereas *Prana* is formed out of the sum-total of *Rajasic* essence of the five *Tanmatras* That is the reason why mind is more *Suksma* than the *Prana*

323 The *Pranamayakosa* (vital sheath) is more subtle than the physical body It overlaps the *Annamayakosa* (physical sheath) and is more extensive than it. *Manomayakosa* is more subtle than the *Pranamayakosa* and more extensive than the vital sheath. You have to touch the body of another man to have a physical influence over him Whereas you can stand at a distance and by mere *passes* you can impart your *Prana* to him because *Prana* (vital) is more subtle than the body You can influence a man mentally through thought even though he lives a thousand miles away from you Because mental force is more subtle than *Prana*

14 Mind and Kundalini

324 After *Kundalini* is awakened *Prana* passes upwards through *Susumna* or *Brahmanadi* within the spinal cord along with mind and *Agni*. The *Yogi* is freed from physical consciousness. After awakening the *Kundalini* you will have to take it up to *Sahasrara* in the top of head. *Sakti-chalana* or *Asvini Mudra*,

Tadana Pracharana all help in awakening the *Kundalini*. *Mahabheda* helps in taking the *Kundalini* higher up

325 Even a *Vedanti* (student of the path of *Jnana*) can get *Jnana-nistha* (superconscious state) only through the awakening of *Kundalini Sakti* that lies dormant with 3½ coils with the face downwards in the *Muladhara Chakra* (basal lotus) at the end of the spinal column No superconscious state or *Samadhi* is possible without the awakening of this primordial energy whether it is in *Rajayoga Bhaktiyoga* or *Jnanayoga*.

326. *Kundalini the serpent like coiled power that* lies dormant at the base of the *Muladhara Chakra* is connected with *Prana* and *Prana* is connected with the mind

327 *Kundalini Sakti* the coiled serpent power in the *Muladhara Chakra* the basal lotus at the end of the spine, can only be aroused when the mind is actually free from passions and desires When it is awakened the mind enters along with *Prana* and *Jiva* the *Susumna* and all perceptions are in the mental space (*Chittakasa*) You are shut out from the external objective world when *Kundalini* reaches the *Sahasrara Chakra* you are in the *Chidakasa* (knowledge space) When this *Kundalini* moves from *Chakra* to *Chakra* (from centre to centre) layer after layer of the mind opens up. The *Yogi* experiences different kinds of bliss (*Ananda*) at each new centre. He gets

different experiences also as well as different powers He gets control over the five elements He perceives the universe in its subtle or causal form. He gets full knowledge of the *types* of various kinds of the causal plane As soon as *Kundalini* is awakened for the first time a *yogi* gets these six kinds of experiences which last for a short time viz. *Ananda* (spiritual bliss) *Kampana* (tremor of various parts of the body), *Udbhava* (rising above the ground from his *Asana*) *Ghurni* (intoxication Divine—the body moves in a circle) *Nidra* (sleep) and *Murchha* (fainting)

15 Mental Image

328. When you see a mango tree it is external to you. There is externality The mango tree is a mental percept It is a mental concept also There is no mango tree apart from the mind There is a mental image in the mind The image in the mind plus the external something is the mango tree. Even if you close your eyes you can get at the image through memory The green colour of the leaves is due to a certain rate of light vibrations (say 10 millions of vibrations) These light vibrations strike at the retina and are taken to the vision centre at the back of the brain The mango leaves have the power to split the the white rays and absorb the green colour only So says science. Your body also is as much external to you as that yonder mango tree. It is also a mental percept or mental concept. The mango tree is external to you with reference to your body only The mango tree itself is a mere appearance that floats

ness It deludes you to mistake the body for *Atma* or Pure self

334 When any one rises to fame and power enemies come in by themselves Even Sri Sankaracharya had many enemies Even *Sannyasis* who live in forests have enemies Jealous and petty-minded men create various sorts of mischief against people who are prosperous and famous. Have *Sakshi-bhava* (feeling of witness) and rise above the idea of friend or foe. Become an *Udasina* (indifferent man) Develop the power of endurance. Bear insult, injury with a cool mind Then only you can be happy in this world.

335. Although you know fully well that the body of a woman is made up of flesh bone, skin hair blood urine, and faeces yet you passionately cling to the form Why? Because of the force of *Raga Moha Samskara Vasana* and *Kalpana* (Imagination) When there is *Vasana-kshaya* (annihilation of *Vasanas*) through *Vichara* and *Viveka* you will not be attached towards a woman.

336. Get rid of excessive *Moha* and attachment to wife money and also children by *Sannyasa* (external renunciation) If there is external change internal change must also come. External renunciation is quite necessary

19. Three Gunas

337 *Sattvaguna* is purity It is *Prakasa* (illumination light) The effect of *Sattvaguna* is

Brahmavichara (enquiry or search for Truth, differentiation between *Sat* and *Asat* what is real and what is unreal)

338. An ordinary wordly-minded man can hardly hear the inner voice of *Atma* He cannot get pure thoughts of *Vichara* (enquiry into self) also Every *Sattvic* (pure) thought emanates from *Sattvic Buddhi* (pure intellect) In the case of worldlings all thoughts proceed from the mind only He who does *Nishkama Karmayoga* (selflesh service) and has purity of mind begins to entertain thoughts of God and meditation Generally the mind raises various sorts of curious-fantastic thoughts It deludes all It may pretend to do *Vichara* also But when it comes to actual practice it will do nothing If there is a serious determination in you to concentrate and if you put it into actual *practice for months steadily and if the longing for Darsana* of God or self-realization becomes keen and acute then alone think that all these kinds of thoughts proceed from your *Sattvic Buddhi* only

339 During *Sattvic* moments when there is preponderance of pure *Sattva* in the mind you are in touch with the Divine Source owing to the cleanness of the mind mirror You will get inspiration You will compose beautiful poetry etc. Preserve those inspired writings. Jot them down in your note-book

340 In the mind there is an internal fight that is ever going on between *Swabhava* (nature) and will

between old worldly habits and new spiritual habits in the case of the aspirants between old *Visaya samskaras* and new spiritual *Samskaras* between *Subha Vasanas* and *Asubha Vasanas* between *Viveka* and instinctive mind and *Indriyas* If you try to drive away anger lust etc., they say and assert Oh *Jivas*! you have given us permission to stay in this house of flesh and body for a long time. Why do you want to drive us now? We have helped you a lot during times of your excitements and passion We have every right to remain here We will persist, resist all your efforts to drive us we shall disturb your meditation and recur again and again But eventually will (pure, strong and irresistable) is bound to succeed. There is no doubt about this

341. *Rajasic* mind always wants new sensations and variety It likes certain persons objects and places now and after some time it becomes disgusted with them and wants new persons for company new vegetables to eat new books to read and new places to see (finds pleasure in sight-seeing) But a *Sattvic* mind is always steady It finds delight internally It may stick to one place indefinitely It keeps friendship with persons for a long long time. It can read *Gita* or *Yoga Vasistha* any number of days It can live on Dal roti for years together without any grumbling Develop therefore *Sattvaguna* by *Japa Vichara Satsanga* meditation light *Sattvic* food *Tapas* and *Swadhyaya*.

342. In the world also there are persons with a few *Sattvic* virtues such as patience generosity

forgiveness etc But a spiritual aspirant tries to develop the mind as a whole, to acquire all *Sattvic* virtues.

343 All *Sadhanas* aim at the development of *Sattvaguna* and the attainment of pure irresistible Will This Will brings about *Avidya-nivritti* (removal of ignorance) and *Paramanandaprapti* (*Sat-Chit-Anand* state) Increase of *Sattvaguna* and pure strong determined Will pave a long way in achieving God-Realization

20 Karma

344 The gross body and the mind have on account of your past Karmas a tendency to act in a certain way and you act just in accordance with that tendency like a machine. You wrongly impute to yourself the authorship (agency) of these actions and and thus make the matters worse. Most of your actions are done more or less automatically

345 If you find it difficult to do your actions in a *Nishama* spirit, have one desire for liberation in doing all things

21 Iswara and Maya

346. All the *Samskaras* float in *Maya* Suppose there is a very big mirror You can see in the mirror the reflection of all persons who move in the street all carts cars, and carriages which pass along the

road You can be simply watching these movements from a distance in the mirror without being affected in the least. Even so the movements of this whole universe take place in the biggest mirror of *Maya Iswara* or the Lord of the universe is simply witnessing everything He is the silent *Saksi* When the *Adrsta* (the Hidden power in *karmas*) of the *Jivas* ripens *Isvara* simply wills and the universe is projected.

CHAPTER III

1 Renunciation

347 Shun the earthly objects as fire or poison or offal. Renounce all desires and cravings This itself is *Moksa* (freedom) Renunciation of desires brings about the annihilation of the mind Annihilation of the mind brings on the destruction of *Maya* because the mind alone is *Maya* *Maya* is enthroned in the imagination of the mind. How cunning she is ! A *Viveki* knows her tricks well She is awfully afraid of the man of renunciation and *Atmavichara* She bows to him with folded hands

348. The real *Tyaga* (renunciation) consists in the renunciation of Egoism (*Ahankara*) If you can renounce this *Ahankara* you have renounced everything else in the world. Renunciation of physical objects is no renunciation at all. If the subtle *Ahankara* is given up *Dehadhyasa* (identification with the body) automatically goes away

349 You must renounce the *Tyagabhimana* also (त्यागका त्याग) The *Tyagabhimana* is very deep-rooted You must renounce the idea that I have renounced everything I am a great *Tyagi* This *Abhimana* of the Sadhus is a greater evil than the

Abhimana of householders—I am a Landlord I am a *Brahman* etc.

2. Brahmacharya

350 If you develop strict celibacy *Vichara sakti* (power of enquiry) and *Dharana-sakti* (power of grasping and holding the Truth) will develop

351 Those who preserve the semen very carefully have good memory even in old age. If a man persistently refuses to yield to his lower nature and remains as a strict celibate the seminal energy is deflected upwards to the brain and is stored up as *Ojas-sakti* (spiritual power) Thereby the power of the intellect is intensified to a remarkable degree The strict celibate has keen and acute memory even in old age. The celibate who has achieved the transmutation of the seminal energy will find that sexual desires no longer trouble him. Such a celibate is known as *Urdhwareta* Hanumana Bhisma Laksmana Swami Dayananda Swami Vivekananda were *Urdhwareta Yogis*

352 Once upon a time Sri Vedavyasa was holding his *Vedanta* class amongst his students. In the course of his lecture he mentioned that the young *Brahmacharis* should be very careful and should not mix with young ladies and that with all their vigilance and circumspection they may fall a victim, as lust is very powerful. One of his students Jaimini the author of *Purva-Mimamsa* was a little impertinent

He said Guruji Maharaja! your statement is wrong No lady can attract me. I am well-established in *Brahmacharya* Vyasa said Jaimini you will know that soon I am going to Benares I will return within three months Be careful Don t be puffed with pride! Sri Vyasa through his *Yogic* powers assumed the form of a beautiful young girl with piercing eyes and very charming face well-dressed in a thin silken garment. The lady was standing underneath a tree at sunset. Clouds gathered together It began to rain. Accidentally Jaimini was passing along the side of the tree He saw the girl felt pity and addressed her Oh lady you can come and stay in my *Asrama* I shall give you shelter The lady asked Are you living alone? Is any woman living there? Jaimini replied I am alone But I am a perfect *Brahmachari* No lust can affect me I am free from any sort of *Vikara* You can stay there. The lady objected It is not right for a young virgin girl to stay with a *Brahmachari* alone at night. Jaimini said Oh damsel don t be afraid I promise you of my perfect *Brahmacharya* Then she agreed and stayed in his *Asrama* at night. Jaimini slept outside and the lady was sleeping inside the room At the dead of night Jaimini began to feel the influence of lust in his mind. A little sexual craving arose in his mind. In the beginning he was absolutely pure He knocked at the door and said Oh lady the wind is blowing outside. I cannot bear the cold blasts. I want to sleep inside. She opened the door Jaimini was sleeping inside Again the sexual craving became a little more intense and keen as he

was very close to a lady and as he heard the sounds of her bangles Then he rose up and began to embrace her At once Sri Vyasa assumed his original form with his long beard and said Oh my dear Jaimini what about the strength of your *Brahmacharya* now? Are you established in your perfect celibacy now? What did you say when I was lecturing on this subject? Jaimini dropped his head down in utter shame and said Guruji I am wrong Kindly pardon me

353 Therefore Oh dear aspirants you will have to be very very careful You must never mix with young ladies however strong you may be. *Maya* works through undercurrents so stealthily that you may not be aware of your actual downfall.

354 You must remove not only the sexual craving and the sexual impulses but also the sex attraction Think of the miseries that you get from a married life with its various entanglements and bondage. The attraction for the sex will slowly die Then only real sex sublimation will take place You will become then only an *Urdhvaretа*

355 From the bed of *Samskaras* and *Vasanas* emanates imagination through memory Then comes attachment Along with imagination emotion and impulse manifest. Emotion and impulse exist side by side. Then comes sexual irritation sexual craving excitement and burning in the mind and throughout the body The irritation and burning in the mind

penetrates into the physical body just as water in the pot penetrates into the surface of the pot If you are very vigilant you can drive off the imagination itself in the very beginning and avert the danger Even if you allow the thief-imagination to enter the first gate keep a careful watch at the second gate when the irritation manifests You can stop the burning now You can stop also easily the strong sexual impulse from being transmitted to the *Indriya* itself Draw the sex energy up towards the brain through *Uddiyana* and *Kumbhaka*. Repeat *OM* mentally with force Divert the mind Pray Meditate

356 A true *Brahmachari* in thought word and deed has wonderful thought-power He can move the world

357 By *Pranayama* the mind gradually proceeds from the gross to the subtle It therefore exercises a wholesome check upon the sexual irritation When some evil thought disturbs your mind at once take to *Padmasana* or *Siddhasana* and practise *Pranayama* The thought will leave you immediately

3 Necessity for a Guru

358. A spiritual preceptor or *Guru* is necessary for aspirants Some do the practice for some years independently Later on they feel acutely the necessity for a *Guru* They come across some obstacles on the way They do not know how to

proceed and how to obviate these impediments Then they begin to search for a Master This particularly happens in *Yogic* practice.

359 *Isvara* is *Guru* of *Gurus* He removes the veil of ignorance and blesses the ignorant *Jivas* (*Anugraha*) The aspirant should regard his immediate *Guru* in the physical form as an incarnation of that *Guru* of *Gurus* and should have equal devotion to him also *Guru* in the physical form is the main source and embodiment of all good and happiness that can accrue to the *Chela* The disciple should realize the supreme necessity of obeying the *Guru's* commands and behests and keeping his faith in him unsullied and staunch.

360 By the *Guru's* grace the devotee attains the eight-stepped *Yoga* (*Astanga Yoga*) by the Grace of Lord Siva he attains perfection in *Yoga* which is eternal

361. It is the duty of the *Guru* to set each of his disciples upon that path of spiritual development which is best suited to the *Chela* one on one path one on another according to the *Guru's* insight into the innate tendency of each

4 Tree of Maya

362. *Maya* is a big poisonous tree *Sankalpas* (thought, mental modification) are the seed Various sensual enjoyments serve as good soil. *Trisnas* and *Vasanas* water the tree of Mayic illusion *Kamas* are

the fruits Lust anger greed etc are the sprouts. *Sattva Rajas* and *Tamas* are the buds *Indriyas* are the twigs *Ahankara* is the trunk. *Raga-Dwesa* are the two main branches Various sensual objects are the leaves

363 The poisonous tree of the great *Maya's* illusion flourishes more and more out of the seed of the mind's modifications full of *Sankalpa* in the soil of the variegated enjoyments of the world

5 Faith

364 Though any subject has been established by means of arguments and valid authorities still people's minds being entirely taken up with gross external objects any clear conception of subtle ultimate truths is almost impossible without proper faith When there is faith the mind can be easily concentrated on the subject to be understood ! and then the understanding quickly follows

6 Vairagya

365 It was only Raja Janaka and Prahlada who had *Tivra Vairagya* (intense dispassion) This kind of *Vairagya* is necessary for quick realization This is the only means for entering into the *Nirvikalpa-samadhi* (Super-conscious state)

366 In *Vairagya* (dispassion) *Brahmacharya* is *antargata* (hidden) *Vairagya* includes celibacy in thought word and deed

a high degree of *Vairagya* plus capacity for *Sadhana* (spiritual practice)

375 Study *Vairagya prakarana* in *Yogavasistha* You will have a comprehensive understanding of the real *Swarupa* of *Vairagya* A clear description of the actual dispassionate mental state of *Sri Rama* is given Palatable dishes refreshing beverages affectionate father and mother brother dear friends diamonds, pearls flowers, sandal ornaments soft beds gardens had no attraction for him On the contrary their very sight gave him intense pain

376. *Vairagya* (dispassion indiference non-attachment) is of two kinds viz (1) *Karana-Vairagya* *Vairagya* on account of some miseries) (2) *Viveka-purvaka Vairagya* (*Vairagya* on account of discrimination between real and unreal) The mind of a man who has got the former type of *Vairagya* is simply waiting for a chance to get back the things that are given up As soon as the first opportunity offers itself the man gets the downfall and goes back to his former state. *Visaya* does havoc in him with a vengeance and redoubled force from reaction. But the other man who has given up the objects on account of *Viveka* on account of illusory nature of objects will have spiritual advancement. He will not have a downfall

7 Desires

377 Desires are innumerable insatiable and unconquerable. Enjoyment cannot bring in satisfaction.

It is like pouring ghee in fire. Enjoyment strengthens increases and aggravates a desire See the case of Raja Yayati of yore. He borrowed the youthful state from his son to have sexual enjoyment for thousands of years At last he cries out in his old age with bitterness Alas ! what a fool I am ! Still my sexual desires are waxing There is no end of desires I have wasted my life Oh God ! Have mercy on me. Lift me up from this mire of *Samsara* This comes in *Mahabharata* In *Gita* Chap III 39 you will find 'कामरूपेण कौन्तेय दुष्पूरेणानलेन च — desire which is insatiable as a flame

378 Wise people consider even a spark of desire as a very great evil Therefore they will not entertain any kind of desire They will be ever delightful in *Atma* only

379 Satyakama the son of Jabala taught me that mind is *Brahma* for of what use is he who has no mind ? He no doubt taught thee his place and site He did not teach thee that *Brahma* is only one-footed Oh King of kings The Yajnavalkya gives us the explanation

380 The mind is the place the ether is the site happiness By this let one mnditate on Him. Which bliss O Yajnavalkya ? He said Verily the mind O King of kings. By the mind O King of kings one has desire after a wife through her a son similar to oneself is born he the son is bliss The mind O King of kings is the Supreme *Brahma* Mind does

mind with the help of the pure mind. Free yourself from the firm grip of the crocodiles of desires. Don't get disheartened under trials. Cheer yourself up. Stand up like a lion. Make friendship with the *Sattvic* mind and rest yourself peacefully in *Atma*. Desires are themselves pain. Non-desires are themselves pure *Atmic* Bliss. Mere annihilation of *Maya* is *Moksa*. With the extinction of the base *Sankalpas* there is also the extinction of *Avidya*.

386. You have no desire for a thing till you know what it is like. It is only after you have seen it or heard of it or touched it that you get a longing for it. Therefore the best principle for a man is not to take, touch or see anything that is likely to taint the imagination.

387. Desire in the mind is the real impurity. Sexual desire, vulgar attraction for the opposite sex is the greatest impurity. This causes the real bondage. *Brahmachintana* will destroy all desires. There are no desires in *Brahma*. *Brahma* is All-Purity. Repeat OM. Repeat the *Mantra*. All purity I am. All the desires will vanish.

388. The cause for pleasure is desire. When there is no desire there cannot be any pleasure.

389. The cause for desire is the existence of objects outside.

390. Sweep out the sphere of your mind:

Make a place for Loved One to sit
Dust out all thoughts of this world
So that His throne may be fit.
A million desires engulf you
A million ambitions and aims
How can you make room for His Presence
Unless they vacate His domain

You can give up wife, children wealth But it is extremely difficult to give up ambition name and fame. Ambition is a serious obstacle in the path of *Yoga* This is the most powerful weapon of *Maya* with which she slaughters worldly-minded persons

391 Just as you starve a plant by depriving it of water so you may starve out obnoxious desires by allowing the mind not to dwell upon such desires. You will have to turn aside the attention resolutely and particularly the imagination from the subject. In course of time all objectionable desires will die out.

392. Should all longings for the visibles cease then such an abnegation of mind is itself the destruction of *Ajnana* or the mind. Such a bliss is generated through one's efforts only There is nothing like *Purusartha* (right exertion) *Purusartha* changed the destiny of *Markandeya* He became a *Chiranjivi*

8 Memory

393. When you desire to remember a thing you will have to make a psychic exertion You will have

to go up and down into the depths of the different levels of sub consciousness and then pick up the right thing from a curious mixture of multifarious irrelevant matter Just as the Railway sorter in the Railway Mail Service takes up the right letter by moving the hand up and down along the different pigeon holes so also the sorter sub conscious mind goes up and down along the pigeon holes in the sub conscious mind and brings the right thing to the level of normal consciousness. The sub conscious mind can pick the right thing from a heap of various matters

394 Memory is used in two senses We say Mr John has got a good memory Here it means that Mr John s capacity of the mind to store up its past experiences is very good Sometimes we say 'I have no memory of that incidence. Here you cannot bring up to the surface of the conscious mind in its original form the incident that took place some years ago. It is an act of remembering

395. If the experience is fresh you can have a complete recall of your past experience through memory You do not get any new knowledge through memory It is only a reproduction

396. In ordinary recollection there is a temporal co efficient. In personal memory there is a specific co-efficient. That which acts together with another thing is a co efficient. In Mathematics the numerical or literal factor prefixed to an unknown quantity in an algebric term is a co efficient.

397 A *Samskara* of an experience is formed or developed in the *Chitta* at the very moment that the mind is experiencing something There is no gap between the present experience and the formation of a *Samskara* in the sub-conscious mind.

398 *Smriti* memory is the function of *Chitta* (sub-conscious mind) It is a separate faculty or category in *Vedanta* Sometimes it is *antargata* comes under Mind In *Sankhya* Philosophy it is included in *Buddhi* or *Mahattattva* The *Chitta* of Patanjali Risi s philosophy of *Rajayoga* (योगश्चित्तवृत्तिनिरोध) corresponds to the *Antahkarana* of *Vedanta*

399 Suppose you have received a nice fan as a present from your amiable friend When you use the fan it sometimes reminds you of your friend. You think of him for a short time. This fan serves as *Udbodhaka* or *Smriti hetu* (cause of memory)

400 The following are the four good characteristics of good memory (1) If you read once a passage and if you can reproduce the same nicely it is a sign to indicate that you have a very good memory This is termed *Sugamata* (2) If you can reproduce the same thing without increase or decrease, addition or substraction it is called *Avikalpa* (3) If you can preserve a fact or passage or anything for a very considerable period it is called *Dharana* (retentive memory) (4) If you can reproduce a passage at once without any difficulty when it is needed it is called *Upaharana*

401 If your brother is a tall man the sight of a similar tall man in another place will bring to your mind the memory of your brother This is memory due to the similarity of objects (*Sadrisyata*)

402. Suppose you have seen a dwarf at Madras. When you see a very tall man or Patagonian this will remind you of the dwarf whom you saw at Madras The sight of a big palace will remind you of a peasant s hut or a *Sannyasi s* grass hut on the banks of the Ganges. This memory is due to dissimilarity in objects (*Viparitata*)

403 When you walk along the road on a stormy day if you happen to see a fallen tree you conclude that the tree has fallen owing to the storm. In this case the memory is due to the relation between cause and effect (*Karya-karana-sambandha*)

9 Two Currents of Mind

404 *Raga Dwesa* (like and dislike) are the two currents in the mind which bind a man to the *Samsaric* wheel of birth and death All the emotions come under the category of *Raga-Dwesa* These two currents are the Dharmas (characteristics) of the mind and not of the spirit. The chief *Linga* or distinguishing mark of a *Jivanmukta* or a liberated soul is freedom from *Raga-Dwesa* Pleasure and pain *Harsa* and *Soka* (exhilaration and depression) are due to *Raga-Dwesa* If *Raga-Dwesa* vanish from the mind, *Harsa-Soka* also will disappear Just as heat in fire can

be removed by *Mantra* and *Ousadha* (recitation of God and medicine) so also these two currents the characteristics of the mind can be removed by *Yogic Kriya* (practices of *Yoga*) *Raga-Dwesa* can be completely fried up by *Nirvikalpa Samadhi* or *Asamprajnata Samadhi*. In sleep these two emotions exist in a man in a *Bija* state (seed form) They are not destroyed. As soon as the man gets up from sleep they begin to operate again That *Yogi* or *Jnani* who has destroyed these two *Vrittis* is the highest man in the three worlds He is the real King of kings Emperor of emperors. Even if a *Jnani* or *Yogi* sometimes exhibits traces of anger it is *Abhasa matra* (mere appearance) Just as the impression made in water with a stick passes away soon, so also the anger will disappear in the twinkling of an eye even though it manifests in a *Jnani* This can hardly be understood by worldly people In children these two currents manifest for a short time and disappear soon They fight in this second and join together with joy the very next second They do not keep up any ill-feelings in their minds They do not brood also over the wrongs done by others They do not exhibit any grudge. The wave comes and passes away As the child grows these currents assume a grave phase by constant repetition and become inveterate

105 Real *Karma* originates from *Sankalpas* of the mind When the mind is set in motion or vibration through the currents of *Raga-Dwesa* real *Karmas* begin External actions manifest later on. It is

desire that sets the mind in motion Desire is a motive force. Emotions and impulses co exist with desire. It is the actions of the mind that are truly termed *Karmas*.

406 *Raga-Dwesa* (like and dislike) are the two currents in the mind Not only the *Dwesa-vritti* (the modification of dislike) but also the *Vritti* of *Raga* gives pain to man If an object gives pleasure you get *Raga* (like) for that object. But when there is *Viyoga* (separation) from the object as in the case of death of your dear wife or son you get immense pain which is indescribable. Suppose you are in the habit of taking fruits after food Fruits give you pleasure You get *Raga* (liking) for fruits. But if you cannot get fruits in a place you get pain Destroy the two modifications of the mind *Raga-Dwesa* by *Vichara* and *Brahmachintana* (right thinking and meditation) Go beyond the Dwandwas (pairs of oppo ites) You will get eternal infinite bliss and peace

407 *Raga* (attraction) in the mind is as much dangerous as *Dwesa* (hatred or repulsion). Whenever there is *Raga* there is *Dwesa* also

408. Some minds hang on you through *Raga* while some others hang on you through *Dwesa* Ravana's mind was hanging on Sri Rama through hatred and fear He was seeing Rama everywhere and in everything through constant intense thinking of Rama Similarly Kamsa s mind was hanging on

Sri Krisna This is also a form of *Bhakti* (*Vaira-bhakti*) Anyhow their minds were on God

409 This *Samsara* or world-process is kept up by the six-spoked wheel viz. *Raga Dwesa* merit, demerit, pleasure and pain Body is the result of *Karma* *Karma* is the result of *Raga-Dwesa* If you do not want a body you must not do *Karma* If you do not want *Karma* you must destroy currents of *Raga-Dwesa* in the mind

410 *Raga-Dwesa* is due to the *Anukula-Pratikula Jnana* You have *Raga* for things favourable (*Anukula*) and *Dwesa* for things unfavourable (*Pratikula*) When this *Anukula-Pratikula Jnana* which depends upon *Bheda Jnana* disappears *Raga-Dwesa* will vanish

411 *Raga-Dwesa* is due also to *Abhimana* (*Ahankara*) If this *Abhimana* the result of *Avidya* (Ignorance) vanishes *Raga-Dwesa* will vanish. If the root cause, *Avidya* is destroyed by attainment of *Jnana* the whole chain of *Abhimana Raga Dwesa Karma* body merit and demerit pleasure and pain will vanish. One link hangs upon another All the links will be broken totally on the advent of *Jnana*

412 In your mental lives you can either keep hold of the rudder and so determine exactly what course you take what points you touch or you can fail to do this and failing you drift and are blown hither and thither by every passing breeze by every emotion by petty *Raga-Dwesa* currents.

413. Fear is hidden in *Raga* When you have got *Raga* for body fear of death comes in When you have *Raga* for money there is fear of losing money as money is the means of getting objects of enjoyment. When you have *Raga* for a woman you always take care in protecting her Fear is a very old intimate friend of *Raga*

414 Amongst the several *Vrittis* in the mind *Raga-Dvesa* and *Moha* are very deep rooted They demand strenuous and persistent efforts for their eradication.

10 Moods

415. Mood is a mental state The Sanskrit term is *Bhava*. This term also does not express the true significance of the word mood A *Vritti* means a thought or emotion A whim corresponds to the term *Taranga* in Sanskrit. *Taranga* means a wave in Sanskrit. Eccentricity is exaggerated whim The word whim always goes with the term fancy We say whims and fancies A fancy is a phase of the intellectual faculty of a lighter and less impressive cast than the imagination or the active play of this lighter faculty Fancy is a new and pleasing thought or conception due to this faculty

416 We say Mr Naidu or Mr Atkinson is a moody gentleman This means he becomes a slave of the mood quickly We also say "That gentleman is in good mood or happy mood I can approach

him now for a short interview or talk He is in a very angry mood' I should not see him now

417 In *Vedanta* there are only two kinds of moods viz. *Harsa* (exhilaration) and *Soka* (depression)

418. But the English people during the course of their conversation use the term mood in a broad sense They say He is in a talking mood He is in a silent mood 'He is in a mood of hatred He is in a mood of love He is in a mood of selfishness ' He is in a mood of jealousy He is in a mood of separateness He is in a mood of unity In the light of *Vedanta* these are all *Vrittis* only Dr Bhagavan Das the reputed author of Science of Emotions classifies these under emotions only

419 Just as a young beautiful lady covers her face and does not like to come out to mix with others in society when she has a nasty festering sore on her cheeks or nose so also you should not come in public and mix with your friends and other people when you have a mood of depression a mood of hatred or jealousy For you will infect others with these moods You are a menance to society

420 When you get a talking mood practise at once *Mauna* (silence) This is an antidote to the talking mood When you are in a mood of hatred develop the opposite virtue of love This mood will pass off quickly When you are in the mood of selfishness begin to do selfless work. When you are

emotions will arouse corresponding excitement in purely mental matter and all the man's thoughts will be disturbed and distorted

427 There is emotion desire There is emotion feeling also. If the desire element is predominant it is emotion-desire. If the pleasure element is predominant it is emotion feeling

428. Many of the physical desires and emotions in man are akin to those of the lower animals. Anger and sex-impulse in man are the brutal instincts. In the undeveloped man these desires and emotions which belong to the lower nature (*Aparaprakriti*) predominate and overpower the higher nature (*Paraprakriti*)

429 Pleasure is a particular kind of emotion in the mind The mind expands during pleasure. Coolness prevails in the mind. What takes place in the mind when pleasure feeling arises is not exactly understood by the Western Psychologists It is incapable of being understood also by ordinary persons Only a *Yogi* or a *Jnani* knows this psychic phenomenon During pain the mind contracts Considerable heat is produced in the mind

12 Instincts

430 There are two powerful instincts in the human beings and animals too They are the instinct of self-preservation and the instinct of reproduction An instinct is an involuntary prompting to action.

Hunger is a manifestation of self-preserving instinct. Lust is a manifestation of the reproductive instinct. The *Jiva* or the individual soul with egoism wants power name and fame This is for self-aggrandisement. *Exploitation is greed It is the act of using* for selfish purposes. Domineering is to command haughtily The *Jiva* wants to exercise power over others. This is *Jiva-bhavana* The root cause for industries business, commerce etc. is greed and self-preservation If you want to have constant *Brahma bhavana* you will have to give up exploitation and domineering

431. There is another third instinct viz. the herding instinct (the instinct for company) Women take delight in the company of men Men take delight in the company of women The root cause for this is the reproductive instinct. Another reason is that a weak man gains strength in the company of a strong man But a man who wants to realize God should shun ruthlessly the company particularly the company of women and worldly-minded persons. He should live alone. Then he will become very powerful and strong. He will develop a strong individuality One will find difficulty in the beginning in the practice of living alone. Fear will come in. You will have to overcome all difficulties one by one if you want to attain Immortality (*Amritattwa*) The reward is very great—"ब्रह्मविद् परमाप्नोति A knower of *Brahma* gets the Highest. "अमृतमश्नुते"—he drinks the nectar of Immortality

13 Impulses

432. There are three kinds of impulses viz. impulses of thought, impulses of speech and impulses of action *Mauna* (silence) checks the impulse of speech Meditation checks the impulse of wrong thinking and wrong action

433 An impulse is a sudden propelling force. There are two important impulses They are the sex-impulse and the impulse of speech There is an intimate relation between impulse and imagination Imagination induces the impulse Impulses must be controlled by reason and will and meditation on God

14 Three Classes of Yogis

434 Aspirants to *Yoga* are classified into three degrees (1) *Arurukshu*, one who is attempting to climb the steps of *Yoga* (2) *Yunjana*, one who is busily engaged in the practice of *Yoga* (3) *Yogarudha* one who has already reached the height of *Yoga*

15 Powers of the Mind

435 If you closely study the action of the mind upon mind, of mind over matter of mind over the human body you will find that each man is a power in himself You will have to develop the potential faculties by self restraint and mastery over the passions. When mind is so much powerful, to speak any thing of the glory of *Atma* who is the store-house

of everything and from whom the little mind borrows its light and power

436 Whenever any fire accident or any other kind of accident occurs how agile and nimble you are? Do you not exhibit wonderful powers? You jump over a huge wall save many children run amidst fire boldly and carry things All psychic faculties memory imagination will etc. are at play Chivalry intrepidity undaunted spirit, mercy and various other noble virtues are exhibited by you. Wherefrom did you draw these faculties and powers? From this you can conclude that you are in reality all-powerful. There is a big magnanimous magazine of power inside. Go to the source by meditation and tap it You will get everything Rely on the Self within

437 If you get a telegram at 12 A M. on a hot day in summer which informs you that your father is seriously ailing in your native village which is twenty miles distant, at once you leave even your food and begin to gallop Though you yourself are not in good health at that time you do not mind anything as you are very anxious to see your loving father You even run the whole distance and reach the place within a couple of hours Then you begin to wonder What! I was myself very sick The day was very hot. I have covered a distance of twenty miles within two hours What a marvel it is! This clearly shows that you are in reality all-powerful. The mind possesses various kinds of powers and

faculties. They lie dormant. You will have to awaken them

438. *Vedana-sakti* power of cognition or sensation or power of perception and knowing through *Indriyas* or senses (*Indriya-jnana* or sense knowledge) *Smarana-sakti* or *Smriti-sakti* (power of memory) *Bhavana-sakti* (power of imagination) *Vamsa-sakti* (power of judgment) *Ichchha-sakti* or *Sankalpa-sakti* (will or volition) and *Dharana-sakti* (power to hold) are the six important powers of the mind

439 *Dharana sakti* (power to hold) is really a part of memory or *Smarana sakti*.

440 The *Vamsa-sakti* (power of judgment) has got two sub-divisions viz. *Nirnaya* (ascertainment) and *Tarka* (logical reasoning) *Tarka* has got two other sub divisions viz *Anumana* (inference) and *Paramarsa* (discussion) Power of comparing and contrasting drawing inferences discussion conclusion all belong to *Vamsa sakti* of the mind

441. When you see a river in full floods in the morning you infer that there ought to have been a rain during the previous night. When you see smoke on the hills you infer that there ought to be fire also on the hill This is due to *Anumana*

442. A is mortal B is mortal C is mortal Again. All men are mortal Mr Choudhury is a man. Therefore Choudhury is mortal These sorts of drawing conclusions through Inductive and

Deductive Logic with major and minor premises and middle term or through the five parts of Syllologistic reasoning of Gautama Risi s Indian Logic (*Nyaya*) are done by *Manisa-sakti* of the mind with the help of *Nirnaya* and *Tarka*

443 The *Smriti-sakti* does three things Suppose you hear the sound of a bell in the temple. The memory *Sakti* grasps it. Then it retains it through *Dharana* When you hear again the sound of the temple bell it at once reminds you This is the temple bell. This is not the hostel bell

444 The *Smriti-sakti* does three acts. It grasps It holds. It brings to memory whenever a thing is needed. Though the power of grasping is done by the *Vedana-sakti* of the mind (power of perception or cognition) the *Smriti-sakti* also participates in the act of grasping.

445 You have never seen an elephant ride a cycle. When a man who has actually seen it gives you a description your mind forms a mental picture at once This is done by the *Bhavana sakti* of the mind (power of imagination)

446. Much has been said about the power of imagination in the West—that it is the most tremendous power in the human mind and that in a conflict between the will and the imagination the imagination would invariably win the day (*Will is Atmasakti*. It is the dynamic aspect of *Brahma*. Will is *Brahma* in motion.)

447 Some people say that the Will is greater than Imagination. It cannot be truly said that the one is greater than the other, for their independence and power are derived from one another In *Vedanta* Will plays a very conspicuous part.

448. There is correlation co ordination and co-operation between the different principles in the mind. Therefore who can say which is grea' or small important or unimportant when each depends upon the other for its power ?

449 What would the imagination do without the impelling power of the Will to execute with dynamic power the desires wishes and ideals ?

450 In the East amongst the *Vedantis* Will is regarded as a greater faculty than Imagination.

451. Apperception is the mind's perception of itself as a conscious agent. The principle of apperception is just like a mail clerk of consciousness receiving sorting out, correlating arranging pigeonholing, associating and sending out messages.

452. There are many higher mental faculties latent in man Mind is a magazine of power But the infinite inexhaustible central magazine of power and knowledge and bliss is *Atma*. The unfoldment of these latent psychic powers is possible through proper *Sadhana* *The student also must have reached the* proper stage of development. The *Sadhana* should be systematic, constant and intense. There must be

genuine *Sraddha* also Then only sanguine success is possible.

16 Powers of A Yogi

453. A *Rajayogi* gets conquest over the mind (*Manojaya*) through *Nirvikalpa* or *Nirbija* (without seeds or *Samskaras*) *Samadhi* and through *Manojaya* gets *Bhutajaya* also (conquest over the five elements) Fire will not burn such a *Yogi* Water will not drown him Late Tailanga Swami of Benares who lived 80 years ago and Sri Jnanadeva of Alandi (near Poona) had various *Siddhis*. Sri Jnanadeva made his house move to receive Changadeva who was coming on the back of a tiger He made the musjid to walk. Tailanga Swami used to live for six months underneath the Ganges.

454 The *Yogi* has got the power to plunge deep into the depths of his sub-conscious mind wherein the *samskaras* are imbedded and to have direct vision and understanding of the *samskaras* of different births through his new *Yogic eye* संस्कारसाक्षात्करणात्पूर्वजाति-ज्ञानम् (Patanjali *Yoga-Sutras* III. 18) Thus he gets the knowledge of his past life. He makes the *Yogic Samyama* (*Dharana Dhyana* and *Samadhi*) on these latent *Samskaras* which are only the past experiences in a subtler form

17 Self Analysis

455. Remember the triplet viz. Self analysis self-reliance, self determination It will be of immen e

use in your spiritual *Sadhana*. Analyse your self through introspection Find out the nature of your *vrittis* Find out what *Guna* (quality) is predominating at a particular moment whether it is *Sattva Rajas* or *Tamas*? How long can the mind be absolutely fixed on your *Lakshya* (point of meditation) either God *Brahma* idea or object, whether internal or external? How long can the mind be fixed on the object rose and rose alone to the exclusion of all other objects? Whether two seconds or two minutes or five minutes or half an hour? This is self analysis Rely on your self alone You are your own redeemer and saviour No body can give you *Moksa*. You will have to tread the spiritual path step by step Books and Gurus can show the path and guide you. This is self reliance Make a strong self determination *I will realize God I will have Atmasakshatkara* or *Brahmanubhava* this very moment and not in the uncertain future This is self determination.

18 Collect the Rays of Mind

456 Just as you will have to take back with care your cloth that is fallen on a thorny plant by removing the thorns one by one slowly so also you will have to collect back with care and exertion the dissipated rays of the mind that are thrown over the sensual *objects for very many years*

457 If there is an inflamatory swelling on your back with throbbing pain you do not experience any pain at night when you are asleep Only when the

mind is connected with the diseased part through nerves and thinking you begin to experience pain. If you can consciously withdraw the mind from the diseased part by concentrating it on God or any other attractive object, you will not experience any pain even when you are wide awake. If you have a powerful will and strong *Titiksa* (power of endurance) then also you will not experience any pain By constant thinking of any trouble or disease you only augment your pain and suffering

19 Antarmukha vritti

458. You will get *Antarmukha-vritti* (inward-moving mind) only after you have destroyed all the *externalising powers of the mind* The *Antarmukha-vritti* is the indrawing energy of the mind owing to increase in *Sattva*

459 You must learn the art of making the mind introspective or turned inward upon itself through the *Yogic Kriya—Pratyahara* (abstraction) Those who know this practice can really be peaceful. They only can be really happy Mind cannot do any havoc now The mind cannot externalise itself. It can be kept inside in the *Hridayaguha* (cave of the heart) You must starve the mind by *Vairagya* and *Tyaga* (renunciation of desires, objects and egoism)

460. When the outgoing tendencies of the mind are arrested when the mind is retained within the heart when all its attention is turned on itself alone

that condition is *Antarmukha-vritti* The *Sadhaka* can do a lot of *Sadhana* when he has this inward *Vritti*. *Vairagya* and introspection help a lot in the attainment of this mental state.

20 Bahirmukha-vritti

461. The *Bahirmukha-vritti* is the outgoing tendency of the mind due to *Rajas* Further on account of force of habit the ears and eyes at once run towards sound. Objects and desire are an externalising force. A *Rajasic* man full of desires can never dream of an inner spiritual life with *Antarmukha-vritti* He is absolutely unfit for the practice of introspection

462. When the vision is turned outward the rush of fleeting vents engages the mind. The outgoing energies of the mind begin to play

463. When you are firmly established in the idea that the world is unreal *Vikshepa* (through names and forms) and *Sphurna* of *Sankalpa* (thoughts) will slowly vanish. Repeat constantly the formula "ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापर 'Brahma alone is real World is unreal *Jiva* is identical with *Brahma*. You will gain immense strength and peace of mind through the repetition

21 Concentration

464 A scientist concentrates his mind and invents many things Through concentration he

opens the layers of the gross mind and penetrates deeply into higher regions of the minds and gets deeper knowledge He concentrates all his energies of his mind into one focus and throws them out upon the materials he is analysing and so finds out their secrets.

465 He who has learnt to manipulate the mind will get the whole of Nature under his control

466 When you see your dear friend after six years, the *Ananda* (happiness) that you get is not from the person but from within yourself. The mind becomes concentrated for the time being and you get *Ananda* from within your own self

467 When the rays of the mind are scarttered over diverse objects you get pain. When the rays are gathered and collected by practice the mind becomes concentrated and you get *Ananda* from within.

468 As mind evolves you come into conscious relation with mental currents with the minds of others near and distant living and dead.

469 When there is faith the mind can be easily concentrated on the subject to be understood and then the understanding quickly follows

470 If you find it difficult to concentrate in your heart or the space between the two eye-brows (*Trikuti*) or top of the head, you can concentrate

manifest. Many mental weaknesses will vanish. The mind will become stronger and stronger

479 The force wherewith any thing strikes the mind is generally in proportion to the degree of attention bestowed upon it Moreover the great art of memory is attention and inattentive people have bad memories.

480 The human mind has the power of attending to only one object at a time although it is able to pass from one object to another with a marvellous degree of speed so rapidly in fact that some have held that it could grasp several things at a time. But the best authorities Eastern and Western hold to the *Single idea* theory as being correct It agrees with one's daily experience also

481 Some medical students leave the medical college soon after joining it as they find it disgusting to wash the pus in ulcers and dissect the dead bodies They make a serious blunder In the beginning it is loathing After studying Pathology medicine, operative surgery Morbid anatomy Bacteriology the course will be very interesting in the final year Many spiritual aspirants leave off the practice of concentration of mind after some time as they find it difficult to practise. They also make a grave mistake like the medical students. In the beginning of practice when you struggle to get over the body consciousness it will be disgusting and troublesome. It will be a physical wrestling. The emotions and

Sankalpas will be abundant. In the third year of practice the mind will be cool pure and strong You will derive immense joy (*Ananda*) The sum-total of pleasures of the whole world is nothing when compared to the *Ananda* derived from the meditation Do not give up the practice at any cost. Plod on. Persevere Have patience (*Dhriti*) *Utsaha* (cheerfulness) and *Sahasa* (tenacity application) You will succeed eventually Never despair Find out by serious introspection the various impediments that act as stumbling blocks in your concentration and remove them with patience and efforts one by one. Do not allow new *Sankalpas* and new *Vasanas* to crop up Nip them in the bud through *Vivek a Vichara* and *Dhyana*

482. Sri Sankara writes in the commentary on *Chhandogya Upanisad* Ch VII—XXI-1 that a man s duty consists in the control of the senses and concentration of the mind

483 There was a workman who used to manafacture arrows Once he was very busy at his work. He was so much absorbed in his work that he did not notice even a big party of *Raja* with his retinue passing in front of his shop Such must be the nature of your concentration when you fix your mind on God You must have the one idea of God and God alone. No doubt it takes some time to have a complete *Ekagrata* of mind. You will have to struggle very hard to have a single-minded concen-

tration. Sri Dattatreya made the above arrow-maker as one of his Gurus

484 Even if the mind runs outside during your practice in meditation do not bother Allow *it to* run Slowly try to bring it to your *Lakaya* (centre) By repeated practice the mind will be finally focussed in your heart, in the *Atma* the Indweller of your hearts the final goal of life. In the beginning the mind may run out 80 times. Within six months it may run 70 times within a year it may run 50 times within 2 years it may run 30 times within *5 years it will* be completely fixed in the Divine Consciousness. Then it will not run out at all even if you try your level best to bring it out, like the wandering bull which was in the habit of running to gardens of different landlords for eating grass but which now eats fresh gram and extract of cotton seeds in its own resting place

22 Meditation

485 Put a piece of iron rod in the blazing furnance It becomes red like a fire. Remove it. It loses its red colour If you want to keep it always red you must always keep it in fire Even so if you want to keep the mind charged with the fire of *Brahmic* Wisdom you must keep it always in contact or touch with the *Brahmic* fire of knowledge through constant and intense meditation. You must keep up an unceasing flow of the *Brahmic* consciousness. Then you will have the *Sahajarastha* (natural state)

486. Meditation acts as a powerful tonic. It is a mental and nervine tonic as well. The holy vibrations penetrate all the cells of the body and cure the diseases of the body. Those who meditate save doctor's bills. The powerful soothing waves that arise during meditation exercise a benign influence on the mind, nerves, organs and cells of the body. The Divine energy freely flows like *Taila-dhara* (flow of oil from one vessel to another) from the feet of the Lord to the different systems of the *Sadhakas*.

487. If you can meditate for half an hour, you will be able to engage yourself with peace and spiritual strength in the battle of life for one week through the force of this meditation. Such is the beneficial result of meditation. As you have to move with different minds of a peculiar nature in your daily life, get the strength and peace from the meditation and you will have no trouble and worry then.

488. You will find very often these terms in *Gita*: "अनन्यचेता" "मच्चित्ता" "नित्ययुक्त" "मन्मना" "एकाग्रमन" "सर्वभाव". These terms connote that you will have to give your full mind, entire 100% mind to God. Then only you will have Self-Realization. Even if one ray of mind runs outside, it is impossible to attain God consciousness.

489. Be silent. Know thyself. Know That. Melt the mind in That. Truth is quite pure and simple.

190 *Asana* (posture) steadies the body Bandhas and Mudras make the body firm *Pranayama* makes the body light *Nadisuddhi* effects *Samyavastha* of the mind Having acquired these qualifications you will have to fix the mind on *Brahma* Then only meditation will go on steadily with happiness

491. The banks of the Ganges or Nerbudda Himalaya scenery lovely flower garden sacred temples—these are the places which elevate the mind in concentration and meditation Have recourse to them

492. A solitary place spiritual vibratory conditions as at Uttarakashi Rishikesh Badri Narayana a cool place and temperate climate—these conditions are indispensibly requisite for concentration of mind.

493 Just as salt melts in water the *Sattvic* mind melts in silence during meditation in *Brahma*—its *Adhisthana* (substratum)

494 When you are a neophyte in meditation start repeating some sublime Slokas or Stotras (hymns) for ten minutes as soon as you sit for meditation. This will elevate the mind. The mind can be easily withdrawn from the wordly objects. Then stop this kind of thinking also and fix the mind on one idea only by repeated and strenuous efforts. Then *Nistha* will ensue

495 You must have a mental image of God or *Brahma* (concrete or abstract) before you begin to meditate.

496 When you see the concrete figure of Lord Krisna with open eyes and meditate it is the concrete form of meditation When you reflect over the image of Lord Krisna by closing your eyes, it is also concrete form of meditation but it is more abstract. When you meditate on the infinite abstract light it is still more abstract meditation The former two types belong to *Saguna* form of meditation the latter to *Nirguna* form. Even in *Nirguna* meditation there is an abstract form in the beginning for fixing the mind. Later on this form vanishes and the meditator and the meditated become one Meditation proceeds from the mind.

497 Examine your character Pick up some distinct defect in it. Find out its opposite. Let us say that you suffer from irritability The opposite of irritability is patience Try to develop this virtue by meditating on the abstract virtue of patience Regularly every morning sit down at 4 A. M in *Padma* or *Siddha Asana* in a solitary room for half-an hour and begin to think on Patience its value its practice under provocation taking one point one day another on another day and thinking as steadily as you can recalling the mind when it wanders. Think of yourself as perfectly patient a model of patience and end with a vow 'This patience which is my true self I will feel and show from today

For a few days probably there will be no change Perceptible. You will still feel and show irritability Go on practising steadily every morning Presently as you say an irritable thing the thought will flash

into your mind, unbidden I should have been patient Still go on in practice Soon the thought of patience will arise wi h the irritable impulse and the outer manifestation will be checked Still go on practising The irritable impulse will grow feebler and feebler until you find that irritability has disappeared and patience has become your normal attitude towards annoyances In this manner you can develop various virtues on sympathy self restraint purity humility benevolence nobility generosity etc.

498. It is the actions of the mind that are truly termed *Karmas* True liberation results from the disenthralment of the mind. Those who have freed themselves from the fluctuation of their minds come into possession of the supreme *Nistha* (meditation) *Should the mind be purged of all its impurities then* it will become very calm and all the worldly delusion attendant with its births and deaths will be soon destroyed

499 Concentration of the mind on God after purification can give you real happiness and knowledge. You are born for this purpose only You are carried away to external objects through *Raga* and *Moha* (attachment and infatuated love)

500 If you place a big mirror in front of a dog and keep some bread in front the dog at once barks by looking at its reflection in the mirror It foolishly imagines that there is another dog Even so man sees his own reflection only through his mind mirror

in all the people but foolishly imagines like the dog that they are all different from him and fights on account of hatred and jealousy

501 When you start a fire you heap up some straw pieces of paper thin pieces of wood. The fire gets extinguished quickly You blow it again several times through the mouth or the blow pipe After some time it becomes a small conflagration. You can hardly extinguish it now even with great efforts. Even so in the beginning of meditation in neophytes they fall down from meditation in their old grooves They will have to lift up their minds again and again and fix on the *Lakshya*. When the meditation becomes deep and steady they get established in God eventually Then the meditation becomes *Sahaja* (natural) It beeomes habitual Use the blow pipe of *Tivra Vairagya* and intense meditation to kindle the fire of meditation.

502 Solitude and intense meditation are two important requisites for Self-Realization

503 During meditation when your mind is more *Sattvic* you will be inspired. The mind will be composing fine poems and solving some problems of life Stamp out these *Sattvic Vrittis* also This is all dissipation of mental energy Soar higher and higher to *Atma* only

504 Drive off negative thoughts Become positive always. Positive overpowers negative. You can do nice meditation when you are positive

505. If the mind constantly dwells on sensual objects the conception of the reality of the universe will surely increase. If the mind ceaselessly thinks of *Atma* (Absolute) the world appears like a dream.

506. Free yourself from the base thoughts of the mind the various useless *Sankalpas* (imaginations) Make ceaseless enquiry of *Atma* Mark the word ceaseless This is important. Then only there will be dawn of spiritual knowledge The *Jnana-surya* (the sun of Knowledge) will arise in the firmament of *Chidakasa* (knowledge space)

507 Just as you render the turbid water pure by the addition of clearing nut (*strychnos potatorum*) so also you will have to make the turbid mind filled with *Vasanas* and false *Sankalpas* pure by *Brahma-chintana* (thinking and reflecting on the Absolute) Then only there will be true illumination

508. You must not be too hasty in longing for the fruits at once when you take to meditation A young lady perambulated an *Aswattha* tree (*Filicus Religiosa*) 108 times for getting an offspring and immediately touched her abdomen to see whether there was a child or not. It is simply foolishness. She will have to wait for some months Even so if you will meditate for some time regularly then the mind will be ripened and eventually you will get *Atma saksatkara* (Self-Realization) Haste makes waste.

you will have to saturate the mind with thoughts of God and *Brahma* with Divine Glory Divine Presence with sublime soul-awakening spiritual thoughts. Then only you will always be established in the Divine Consciousness.

510 You will get the full *Ananda* of the Divine Glory only when you merge deep into silent meditation When you are on the border land of Divinity of God when you are at the threshold of God when you are in the outer skirts you will not get the maximum peace and bliss

511. Before saturating the mind with thoughts of *Brahma* you will have to assimilate the Divine ideas first Assimilation first and then saturation Then comes Realization at once without a moment s delay Remember the triplet always *Assimilation—Saturation—Realization*

512. There is always a complaint amongst the aspirants I am meditating for the last 12 years. I have not made any improvement. I have no realization. Why is it so? What is the reason? They have not plunged themselves in deep meditation into the innermost recesses of their hearts. They have not properly assimilated and saturated the mind with the thoughts of God. They have not done regular systematic *Sadhana* They have not disciplined the *Indriyas* perfectly They have not collected all the outgoing rays of the mind. They

have not made the self determination "I will realize this very second They have not given the full 100% of the mind or 16 annas of the mind, their full mind to God. They have not kept an increasing flow of Divine Consciousness (*Tailadharavat*) like the flow of oil

513 Just as the man who foolishly runs after two rabbits will not catch hold of any one of them, so also a *meditator who runs after two conflicting* thoughts will not get success in any one of the two thoughts If he has Divine thoughts for ten minutes and then worldly conflicting thoughts for the next ten minutes he will not succeed in anything in getting at the Divine Consciousness. You must run after one rabbit only with vigour strength and one pointedness. You are sure to catch it. You must have only Divine thoughts at all times. Then *you are sure to realize God soon*

514 This is one kind of meditation *for beginners*. Sit on *Padmasana* in a solitary room Close your eyes. Meditate on the effulgence in the Sun splendour in the Moon glory in the stars beauty in the sky

515 Meditate on the magnanimity of the ocean its infinite nature. Compare the ocean with the Infinite *Brahma* the waves foams and blocks of ice to the various names and forms. Identify yourself with the ocean. Become silent. Expand. Expand.

516. This is another kind of meditation. Meditate on the Himalayas. Imagine that the River Ganges takes its origin from the icy region of Gangotri near Uttarkashi flows through Rishikesh Hardwar Benares and enters the Gangasagar in the Bay of Bengal. Himalayas Ganges and the sea these three thoughts only should occupy your mind. First take your mind to icy Gangotri, then along the Ganges and finally to the sea Then again take it to the icy Gangotri. Rotate the mind in this manner for 15 minutes

517 Imagine that there is a fine garden with lovely flowers In one corner there are jasmine flowers In another corner there are beautiful cabbage roses. In the third corner there is the lady of the night In the fourth corner there are *Champaka* flowers. Now meditate on these four varieties of flowers. First meditate on jasmine. Then take the mind to rose then to the lady of the night and finally to the *Champaka* Again rotate the mind as above. Do this again and again for 15 minutes. Gross meditation like these will prepare the mind to finer abstract meditation on subtle ideas.

518 Have the figure OM in front of you Concentrate on this Do *Tratak* also with open eyes (steady gazing without winking till tears flows profusely) This is both *Saguna* and *Nirguna* meditation (with and without attributes) Keep a picture of OM in your meditation room. You can do *Puja* for this symbol of *Brahma*. Burn incense etc.

Offer flowers This suits the modern educated persons

519 There is no world. There is neither body nor the mind There is only one *Chaitanya* (pure consciousness) I am that pure consciousness. This is *Nirguna* meditation (without attributes)

520 Only a trained mind which utterly controls the body can inquire and meditate endlessly so long as life remains never for a moment losing sight of the object of his search and contemplation (the *Brahma*) never for a moment letting it to be obscured by any terrestrial temptation.

521. During the inhalation the air comes out 16 digits When the mind gets concentrated it will become less and less It will come to 15 then 14 13 12, 10 8 and so on. When you enter into very deep silent meditation the breath will not come out of the nostrils There may be occasional slow movement of the lungs and th[illegible] From the nature of the breathing y[illegible] th[illegible] of concentration of an a[illegible] atc[illegible] very carefully

522. [illegible] due to [illegible] Divine [illegible] final [illegible]

523. [illegible]

thoughts of *Brahma* or Divine Presence flow like inundation or flood Do *Vijatiya-vritti tiraskara* Renounce the thoughts of objects Drive them away with the whip of *Viveka* and *Vichara*. There is struggle in the beginning It is trying indeed But later on as you will grow stronger and stronger and as you grow in purity and *Brahmachintana* becomes easy You rejoice in the life of unity You get strength from *Atma* Inner strength grows when all the *Visaya Vrittis* are thinned out and the mind becomes one-pointed (*Ekagra*)

524 During meditation note how long you can shut out all worldly thoughts. Watch the mind very carefully If it is for twenty minutes try to increase the period for thirty or forty minutes and so on Fill the mind with the thoughts of God again and again.

525 You will have to note very carefully whether you remain stationary in the spiritual path even after many years of spiritual practice or whether you are progressing Sometimes you may go downwards also if you are not very vigilant and careful if your *Vairagya* wanes and if you are slack in meditation. Reaction may set in. Some practise meditation for a period of 15 years and yet they have not made any real progress at all. Why? This is due to lack of earnestness *Vairagya*, keen longing for liberation and intense constant *Sadhana*.

526. When you advance in the spiritual practice it will be very difficult for you to do meditation and

(Truth Wisdom Infinity One Eternal Essence) Lastly stick to one thing only

531 In meditation do not strain the eyes. Do not strain the brain Do not struggle or wrestle with the mind Relax. Gently allow the divine thoughts to flow Steadily think of the *Lakshya* (point of meditation) Do not voluntarily and violently drive away intruding thoughts. Have sublime *Sattvic* thoughts. Vicious thoughts will by themselves vanish

532. If there is much strain in meditation reduce the number of hours for a few days Do light meditation only When you have regained the normal tone again increase the period. Use your common sense all throughout the *Sadhana*. I always reiterate on this point.

533 When the mind becomes steady in meditation the eye-balls also become steady A *Yogi* whose mind is calm will have a steady eye. There will be no winking at all. The eyes will be lustrous red or pure white.

534. Those who meditate for four or five hours at one stretch can have two Asanas either *Padma* or *Vajra* or *Siddha* and *Vajra* in the beginning. Sometimes the blood accumulates in one part of the legs or thighs and gives a little trouble. After two hours change the *Asana* from *Padma* or *Siddhasana* to *Vajrasana* or stretch the legs at full length. Lean

against a wall or a pillow Keep the spine erect. This is the most comfortable *Asana*. Join two chairs Sit on one chair and stretch the legs on another chair This is another contrivance

535 You must daily increase your *Vairagya* meditation and *Sattvic* virtues such as patience perseverance mercy love, forgiveness purity etc. *Vairagya* and good qualities help meditation Meditation increases the *Sattvic* qualities

536 Have the one all-pervading *Bhavana* (feeling) Deny the finite body as a mere appearance Try to keep up the feeling always

537 Whatever that elevates you you can take it up for your advantage just to elevate the mind and then continue your prolonged meditation

538. In contemplation you are in spiritual contact with the unchanging Light. You are cleansed of all the impurities This Light cleanses the soul which touches it. The sun-glass is exposed to the light of the Sun and the straws that the underneath catch fire. So within yourself if you have an open heart devoutedly lifted up to God the Light of His Purity and Love illumining this open soul will consume all your short comings in the fire of Divine Love. The Light brings enhanced energy and great comfort.

539 This purifying process leads to a deeper insight into Truth. This is the action of Grace of the Lord upon the soul in meditation In this

only when the habit is changed everything will be alright.

546. Those who practise meditation will find that they are more sensitive than the people who do not meditate and because of that the strain on the physical body is enormous

547 All actions whether internal or external can be done only when the mind is united with the organs. Thought is the real action. If you have control over the mind by steady practice if you can regulate your emotions and moods, you will not do foolish and wrong actions Meditation will help a lot in checking various emotions and impulses

548. During meditation you get rapture or ecstasy It is of five kinds viz. the lesser thrill momentary rapture flooding rapture transporting rapture and all-pervading rapture. The lesser thrill is only able to raise the hairs of the body (like the goose skin) The momentary rapture is like the productions of lightning moment by moment. Like waves breaking on the sea shore the flooding rapture descends rapidly on the body and breaks. Transporting rapture is strong and lifts the body up to the extent of launching it into the air When the all pervading rapture arises the whole body is completely surcharged, blown like a full-bladder

549 Just as a very skilful archer in shooting at a bird is aware of the way in which he takes his steps, holds the bow the bow-string, and the arrow at the

time when he pierces the bird thus Standing in this position holding thus the bow thus the bow string and thus the arrow I pierce the bird and ever afterwards would not fail to fulfil these conditions that he might pierce the bird—even so should the aspirant note the conditions such as suitable food, Eating this kind of food following such a person, in such a dwelling in this mode at this time I attained to this meditation and *Samadhi*

550 As a clever cook in serving his master notes the kind of food that he relishes and henceforward serves it and gets gain so the aspirant too notes the conditions such as nourishment etc. at the moment of attaining meditation and *Samadhi* and in fulfilling them gets ecstasy again and again

551 When you begin to sweep a room that was kept closed for six months various kinds of dirt come out from the corners of the room Similarly during meditation under pressure of *Yoga* through the Grace of God various kinds of impurities float about on the surface of the mind Bravely remove them one by one by suitable method and counter-virtues with patience and strenuous efforts. The old vicious *Samskaras* revenge when you try to suppress them. Do not be afraid. They lose their strength after some time. You have to tame the mind just as you tame a wild elephant or a tiger Do not indulge in vicious thoughts which serve as food for the mind. Make the mind *Antarmukha* (self-introspective) Substitute good virtuous sublime thoughts. Feed

the mind with ennobling aspirations and ideals. Old vicious *Samskaras* will be gradually thinned out and eventually obliterated.

552. Leading a virtuous life is not by itself sufficient for God-Realization. Concentration of mind is absolutely necessary. A good virtuous life only prepares the mind as a fit instrument for concentration and meditation. It is concentration and meditation that eventually lead to Self-Realization.

553. During meditation some of the visions that you see are your own materialized thoughts while some others are real objective visions.

554. Real peace and *Ananda* (bliss) manifest only when the *Vasanas* are thinned out and *Sankalpas* get extinguished. When you fix the mind either on Sri Krisna or Siva or *Atma* even for five minutes *Sattvaguna* is infused into the mind. *Vasanas* are thinned out and *Sphurna* of *Sankalpa* becomes less and less. *You will feel* peace and *bliss during the* five minutes. You can compare this *Ananda* from meditation with the transitory sensual pleasure. You will find that this *Ananda* from meditation is million times superior to sensual pleasure. Meditate and feel this *Ananda*. Then you will know its real value.

555. In meditation new grooves are formed in the brain and the mind moves upwards in the new spiritual grooves.

556 In meditation and concentration you will have to train the mind in a variety of ways Then only the gross mind will become subtle (*Sukshma*)

23 Nirguna Meditation

557 There is a living universal Power that underlies at the back of all these names and forms Meditate on this Power which is formless. This will form an elementary *Nirguna* meditation without any form (formless *Dhyana*) and will terminate in the realization of the Absolute *Nirguna Nirakara* consciousness eventually

558 Sit on *Padmasana* Open the eyes Gaze steadily on the formless air only This is also another method of formless meditation Concentrate on the air This will lead to the realization of the nameless and formless *Brahma* the One Living Truth

559. Imagine that there is a *Parama Ananta Akhanda Jyoti* (supreme Infinite effulgence) hidden behind all the phenomena with an effulgence that mounts to the blaze of crores of suns together Meditate on that This is also another form of *Nirguna* meditation.

560. Concentrate and meditate on the expansive sky This is also another kind of *Nirguna Nirakara* meditation By the previous methods in concentration the mind will stop thinking of finite forms It will slowly begin to melt in the ocean of Peace as it is

deprived of its contents viz., forms of various sorts. It will become subtler and subtler also.

24 Obstacles in Meditation

561. Very often depression comes in meditation in neophytes owing to previous *Samskaras* influence of astral entities evil spirits bad company cloudy days bad stomach owing to indigestion and loaded bowels in constipation. It must be removed quickly by cheerful thoughts a brisk walk singing, laughing prayer *Pranayama* etc.

562. Sometimes during the course of meditation the mind suddenly slips into its old grooves for sleeping. People think that they are meditating while they are actually sleeping

563 Various sorts of fantastic dreams trouble some aspirants very much. Sometimes there is a mixture of meditation and dreams As the phenomenon of dreams is very peculiar and inexplicable it is very difficult to control dreams unless you wipe out all the *Samskaras* in the *Karana-sarira* (causal body) and control all thoughts As you grow in purity *Viveka* and concentration dreams will decrease.

564 The presence of dreams denotes that you are not yet well-established in deep meditation that you have not removed *Viksepa* (tossing of the mind) and that you have not done constant intense *Sadhana*

565 A mixture of drowsiness (*Tandra*) and *Manorajya* (building castles in the air reverie) is mistaken by aspirants for deep meditation and *Samadhi* The mind appears to be established in concentration and free from *Viksepa* (distraction) This is a mistake. Closely watch the mind. Remove these two serious obstacles by *Vichara Pranayama*, light *Sattvic* diet. Be thoughtful careful and vigilant. Stand up for ten minutes and dash cold water on the face and head if drowsiness comes in

566. Sleepiness passions confused state of the mind *Manorajya* (building castles in the air) are the chief obstacles that stand in the way of fixing the mind on God or *Brahma* Light *Sattvic* food and *Vichara* will obviate the above obstacles.

567 When you constantly contemplate on the meaning of the *Mahavakya* Aham Brahma Asmi or Tat Twam Asi through the process of *Mahavakyanusandhana* all the *Visayas* (seeing, hearing touching tasting and smelling) will stop. But owing to the force of *Samskaras Manorajya* (building castles in the air) will continue. Sleep also will intervene If you are alert and if by protracted efforts and incessant, vigilant *Swarupa-chintana* (meditation on *Brahma*) you get over these two obstacles the steady *Brahmakaravritti* and *Brahmajnana* will dawn in no time. *Ajnana* will vanish. You will be established in *Sahaja Paramananda* state. All *Sanchita* (accumulated) *Karma* will be burnt up in the fire of wisdom.

568. The five hindrances to meditation viz. sense-desire ill-will sloth torpor flurry worry and perplexity should be removed For when these are not removed meditation cannot arise The mind that lusts after many things through sense desire is not concentrated on one object or being overcome by sense desire it does not enter upon the progress of meditation in order to put away the sensuous element. The mind that is harassed by ill will concerning an object does not proceed at once The mind that is overcome by sloth and torpor is unwieldy Obscessed by worry and flurry it does not repose but flirts about. Struck by perplexity it does not go on the path that leads to the attainment of meditation and *Samadhi*

25 Samadhi

569 A *Hathayogi* draws all his *prana* from the different parts of his body and takes it to the *Sahasrara-chakra* (thousand-petalled lotus) at the top of the head Then he enters into *Samadhi* (super conscious state) Therefore it is very difficult to bring him down to objective consciousness by mere shaking his body *Hathayogis* have remained buried underneath the earth in *Samadhi* for years together They plug the posterior nostrils through *Khechari Mudra* (a kind of *Hathayogic kriya*) with their long tongues You can bring down to normal objective consciousness a *Rajayogi* or *Bhaktiyogi* or *Jnanayogi* by mere shaking of the body or blowing a conch Chudala brought down her husband

Sikhidhvaja from *Samadhi* by shaking his body Lord Hari brought Prahlada down from his *Samadhi* by blowing his conch

570 A *Bhakta* gets *Bhava-samadhi* through *Prema* of the Lord A *Rajayogi* gets *Nirodha-samadhi* through *chitta-vritti-nirodha* (by restraining the mental modifications) A *Vedanti* gets *Bheda-samadhi* through *Mithyatva-buddhi* and concentration on the idea of the *asti bhati priya* (the *Anvaya* method)

571 When the *Yogi* has reached the last perfect stage of meditation and *Samadhi* the fire whereof burns surely all the residue of his actions he at once gets liberation (*Jivanmukti*) in this very life.

572. The moving of a bullock cart can be compared to *Savikalpa-samadhi* It stops This is *Nirvikalpa* The bulls are detached This is *Sahajavastha*

573 When your meditation becomes deep you generally operate through the subtle *Karana-Sarira* only The *Karana-sarira* consciousness becomes your normal consciousness *Yogis* have a normal *Karana-sarira* consciousness *Bhaktas* like Lord Gouranga Tukaram Tulasidas identified themselves with their *Karana-sarira* and had a normal *Karana-sarira* consciousness A *Bhakta* of *Karana sarira* consciousness is an occupant of *Brahmaloka* even when living in the fleshy tabernacle. He is one with *Brahma* or *Hiranyagarbha* He has Divine *Aisvarya* yet he has a thin ethereal body He keeps up his individuality

A whirlpool is one with the whole mass of the water It has a separate existence also Similar is the case with the *Bhakta* who has a life with his *Karana-sarira* in *Isvara*

574 The ground floor represents the Life of passion in the sense universe. The first storey corresponds to *Savikalpa-samadhi* The second storey tantamounts to *Nirvikalpa-samadhi* The third storey represents the *Sahajavastha* of a *Jivanmukta* The ladder with 3 rungs represents *Sravana Manana Nididhyasana* (hearing of Srutis reflection and then meditation on *Brahma*) through which the *Vedanti* ascends to *Brahma*

575 In *Savikalpa-samadhi* there is *Triputi* or the triad *Dhyata* (the meditator) *Dhyana* (meditation) and *Dhyeya* (object of meditation) In *Nirvikalpa-samadhi* this *Triputi* vanishes (*Triputirahita*) The mind completely melts in *Brahma*. The happiness or bliss that you get in *Savikalpa samadhi* is termed *Rasaswada* This is also an obstacle (*Pratibandha* or *Vighna*) for further spiritual progress. It makes you stop here. It cannot liberate you. You must further march onwards to attain the highest *Nirvikalpa* state wherein lies your whole freedom.

576. In *Yogic Samadhi* *Dhyeya* remains. *Dhyeya* means the object of meditation In *Vedantic Samadhi*, *Keval Asti* (existence alone) remains

577 A sudden stroke of mystic illumination puts an end to all the empirical existence altogether and

the very idea or remembrance of such a thing as this world or the narrow individuality of the spirit in this world absolutely leaves the self.

578 Generally when you have what you call dreamless sleep it is one of two things either you do not remember what you dreamt of or you felt into absolute unconsciousness which is almost death—a taste of death But there is the possibility of a sleep in which you enter into an absolute silence immortality and peace in all parts of your being and your consciousness merges into *Sachchidananda* You can hardly call it sleep for there is perfect awareness In that condition you can remain for a few minutes or hours or days but these few minutes give you more rest and refreshment than hours of ordinary sleep You cannot have it by chance It requires a long training

579 Intuition is spiritual *Anubhava* It is direct perception or immediate knowledge through *Samadhi*. Professor Bergson preaches about intuition in France to make the people understand that there is another higher source of knowledge than intellect In intuition there is no reasoning process at all It is *Pratyaksa* Intuition transcends reason but does not contradict it. Intellect takes a man to the door of intuition and returns back. Intuition is *Divyadristi* It is *Jnanachaksu* Spiritual flashes and glimpses of truth come through intuition Inspiration revelation spiritual insight come through intuition.

580 *Nirvikalpa* means free from all sorts of modifications and imaginations There is a difference between the *Nirvikalpa* state of a *Yogi* and the *Nirvikalpa* state of a *Vedanti* The former concerns with the mind. The latter concerns with the pure *Atma* or *Brahma* only

581 If you can fix the mind for ten seconds steadily on a particular object or *Murti* it is *Dharana* (concentration) Ten such *Dharanas* become *Dhyana* (meditation) Ten such *Dhyanas* form a *Samadhi*

582 *Prana* and *Apana* that move in the chest and anus respectively are united by *Yogic* processes *Jalandhar* *Mula* and *Uddiyana Bandhas* and the united *Prana-Apana* is driven into the *Susumnanadi* of the spinal canal The *Pranas* when thus driven draw up the mind also along with the *Susumnanadi* which is otherwise known as *Brahma nadi* When the mind is in the *Susumna* the *Yogi* is shut out from the objective consciousness of the world. He is practically dead to the world sees various visions and moves in the mental ethereal space (*Chidakasa*)

583 A life in the spirit (*Atma* or Divine) is not annihilation *Samadhi* is not a stone like inert state as many people imagine. When the self is bound down to its empirical accidents its activities are not fully exercised and when the limitations of the empirical existence are transcended the universal life is intensified and you have enrichment of self. You will have a rich inner life. You will have an expanded cosmic life and supra cosmic life too.

584 When all the *Vrittis* die *Samskaras* and the frame of the mind remain *Samskaras* can only be fried up by *Nirbija samadhi*

26 Experiences in Meditation

585 By experiences pleasant and painful man gathers materials and builds them into mental and moral faculties

586 As a merchant closing the year s ledger and opening new one does not enter in the new all the items of the old but only its balances so does the spirit hand on the new brain his judgments on the experiences of a life that is closed the conclusions to which he has come the decisions to which he has arrived. This is the stock handed on to the new life the mental furniture for the new dwelling—a real memory

587 The mind which ever rises and falls with the ebb of desires fancies this illusory universe to be through its ignorance but it should be informed of the real nature of this world then it will cognise it to be *Brahma* itself

मन एव मनुष्याणां कारणं बन्धमोक्षयो

588. During meditation you may experience that you are rising from your seat Some experience that they fly in the air

589 Various persons get various spiritual experiences There cannot be a common experience for

all It depends upon the temperament, mode of *Sadhana* place of concentration and various other factors. Some hear melodious sounds in the ears. Some see lights. Some get *Ananda* (spiritual bliss) Some get both *Prakasa* and *Ananda*

590 If there is any error in *Sadhana* (meditation) at once consult the senior *Sannyasis* or realized souls and remove the mistake. If your general health is sound if you are cheerful happy and strong physically and mentally if the mind is peaceful and unruffled if you get *Ananda* in meditation and if your will is growing strong pure and irresistible think that you are improving in meditation and everything is going all right

591 The Divine Light comes not through open doors but only through narrow slits. The aspirant sees the Divine Ray as a sunbeam passing through a chink into a dark room. It is like a *flash of lightning* This sudden illumination chokes all sounds of words The aspirants is spell bound in ecstasy and awe. He trembles with Love and awe, just as Arjuna did when he had the *Virata Viswarupa Darsana* of Lord Krisna. So bright and glorious is the Light environing the Divine that the initiate is dazzled and bewildered

592. This is a kind of vision one occasionally gets during meditation. You may behold a dazzling light with abrupt motion. You may behold a head of marvellous form, of the colour of a flame red as fire.

and very awful to look at. It has three wings of marvellous length and breadth white as a dazzling cloud. At times they would beat terribly and again would be still. The head never utters a word but remains altogether still Now and again there is beating with its extended wings.

593 During meditation the colour of lights that you see varies according to the *tattva* that flows through the nostrils. If there is *Agni-tattva* you will see red-coloured lights. If *Akasa-tattva* flows you will have blue coloured lights If *Apas-tattva* (water) prevails you will see white coloured lights If there is *Prithivi-tattva* you will have yellow lights. If there is *Vayu-tattva* you will see black colour You can change the *Tattva* by various ways. But the best way is by thought. As you think so you also become. When the *Agni-tattva* flows think intently of *Apas-tattva* *Apas-tattva* will begin to flow soon

594 If you get experiences of the glimpses of self during intense meditation if you see a blazing light during meditation and if you get spiritual visions of angels archangels Risis Munis Devatas and any other extraordinary spiritual experiences do not fall back in terror Do not mistake them for phantoms. Do not give up the *Sadhana* Plod on Persevere diligently Break veil after veil.

595 March on boldly Do not look back. Cross the intense void and darkness. Pierce the layer of *Moha* Melt the subtle *Ahankara* now *Swarupa* will

CHAPTER IV.

1 Comparison of Mind

(a) *Mind is like a tennis ball*

When you play at tennis the ball goes very high in the sky and the next second it comes down to the ground Even so the mind jumps high to the Divine Glory, dwells on *Sattvic* Divine virtues for a very short time in the beginning of meditation in neophytes and at once falls down into its old rotten grooves nasty ruts foul avenues stinking channels and dwells on useless abominable thoughts The developing soul the new flame shudders and quivers at the sight of these shocking thoughts. It does not matter you need not worry Just as you raise the ball again to the sky by a good fresh cut or twist or gentle beating so also you will have to raise the mind again with effort to the heights of Divine Glory and Divine Consciousness

(b) *Mind is like a mirror*

The mind of a man is compared to a mirror in which Reality (*Brahma*) is reflected. The extent you know about Reality depends upon the state of your mind whether it corresponds to the full wealth of reality or not. Colours are not revealed to the blind

nor music to the deaf nor philosophical truths to the feeble minded 'नायमात्मा बलहीनेन लभ्य' The revelation will be imperfect or distorted if there is any taint or imperfection. The selfish desires and passions get between the instrument of mind and the reality to be revealed Hidden subtle desires (*Gudha Vasanas*) attack the *Sadhakas* (aspirants) in a variety of ways. *Sadhakas* should be ever watching the mind through serious introspection When the personality of the subject affects the nature of the instrument the reflection becomes blurred.

(c) *Mind drops like a tennis ball.*

If you allow a tennis ball to drop down from the highest staircase it will not stop at any of the middle steps in the staircase It will come down to ground floor at once. Even so if you do not take the proper precautions, if you mix with the worldly-minded persons you will get a quick downfall like the tennis ball. The mind that you elevated by spiritual practices in six or eight years will become tainted with various sorts of impurities. Beware therefore O Aspirants !

(d) *Mind is like a ghost*

The mind is like a ghost which is restless Once a Brahman pundit through *Mantra-siddhi* had control over a ghost. The ghost said to the pundit I can do any work for you in a minute You must always be giving me some work If you leave me even for a second without work I will at once devour you."

The *Brahmana* greed. The ghost dug a tank for th *Brahman* ploughed the fields and did various sort of work in a short time He was not able to giv the ghost any further work. The ghost threatene the *Brahman*, Now there is no work for me. I wil devour you The *Brahman* was quite puzzled He did not know what to do He went to his *Guru* and explained to him his whole situation His teacher said O *Chela* use your common sense or *Yukt* (*Buddhi*) Install a big stout soft wooden post in front of your house Apply castor oil wax and other greasy substances to the post. Ask the ghost to get up and get down the whole day and night. The disciple acted accordingly and controlled the ghost The ghost became very helpless Even so you must give always some kind of work or other to the mind e. g *Japa* meditation *Swadhyaya* service *kirtana* prayer *Pranayama* You must keep it fully occupied. Then only the mind can be easily controlled. You can be established in physical and mental *Brahmacharya*

(*e*) *Mind again is like a mirror*

If you place a big mirror in front of a dog and keep some bread in front the dog at once barks by looking at its reflection in the mirror It foolishly imagines that there is another dog Even so man sees his own reflection only through his mind mirror in all persons but foolishly imagines like the dog that they are all different from him and fights on account of hatred malice and jealousy

(f) *Mind is like mercury*

The activity of the mind is compared to the mobile mercury If you place a small quantity of mercury on the ground it will split into several small pieces and run in various directions. You cannot collect them again Even so the rays of the mind are scattered in various directions in sensual objects. It becomes difficult to collect the dissipated mental rays *Vairagya* and *Abhyasa* will help in making the mind one-pointed.

(g) *Mind is like a strolling street dog*

The mind can be compared to the shameless wandering street dog with so many wounds on the body The dog goes to the door of a house Some one throws a stone at it and it runs away It goes to another house. There also it gets a good hitting and thrashing Then it comes back again to the first house wherefrom it received a pelting of stone. Some one again throws a big stone and it gets another wound The dog will never leave off its wandering habit in spite of the repeated bad wounds it receives Even so this mind always runs towards sensual objects even though it experiences immense miseries griefs and sorrows pains and tribulations It will never leave off its old habits You will have to thrash this shameless mind and take to its source—*Brahma* by chanting *OM* with feeling again and again. Let it taste the *Ananda*—the Infinite Bliss of *Atma* Then alone it will find its rest in *OM* its original Abode of Eternal Peace.

(h) *Mind is like a pendulam*

In a clock the pendulam moves to the right and thence to the left. When the children play on a swing the swing moves high to one side and at once rises high to the other side. Even so in the case of aspirants who are not established or well settled in deep meditation their minds also resemble the pendulam or the swing. They sometimes think of *Karmayoga* enter the world and do actions. While at other times they run to the Himalayas for leading a contemplative life. There is a struggle inside whether to take up *Karmayoga* or *Dhyanayoga*. You must decide it once for all and be firm in practising *Karmayoga* or in shutting yourself up in a room or cave for some years in the practice of meditation. To run for work into the world for six months and then again into the forest for six months for meditation is no good. Decide one way or the other. Cut asunder the gordion knot. Work till you get *Chitta suddhi*. Meditate till you realize. This is the wisest course.

2 Atma, the Source for Mind

598 The source or basis for mind is *Atma* or *Brahma* or Absolute Conciousness. It is through this mind the *Jiva* or the individual soul gathers or grains all the experiences and knowledge of this physical plane during several births (84 lakhs of *Yonis* according to the Hindu scriptures). When he reaches perfection (*Siddhi*) after gaining the various experiences the mind melts in its source the Light of lights the Sun of suns.

599 Just as the bird tied by a string having flown in various directions and finding no resting place elsewhere, settles down at the place to which it is fastened so also the mind my dear flying in various directions and finding no resting place elsewhere settles down at *Prana* because my dear the mind is fastened to the *Prana* —*Chhandogya Upanisad* Ch VI. 8. 2. (The mind indicates the human soul. *Prana signifies the Supreme Being Brahma*)

600 The individual soul Mr so and so who is limited by the mind flies about in various directions in the shape of pleasure and pain, actuated by the desires and actions based on ignorance during the waking and dreaming states experiences all these joys and sorrows and not finding any other resting place save the *Prana* (Inner Self) settles down at the *Prana* (Inner Being which is Pure)

3 Vasana kshaya

601 *Vasana-kshaya* (destruction of *Vasanas*) is caused by *Brahma-bhavana* and *Vichara* *Vairagya* and *Tyaga* also help you in their destruction. There is no *Vasana* in *Brahma* Complete annihilation of the *Vasanas* only take place in *Nirvikalpa-samadhi*

4 Manonasha

602. The extinction of *Vasanas* (*Vasana-kshaya*) *Manonasha* (annihilation of the mind) and *Tattvajnana* when practised together for a long time are

regarded as fruitful. They should be practised a time So long as these three are not equal practised again and again the Supreme Se (*Paramapada*) cannot be attained even after a lap of hundreds of years. Through the practice of the three for a long time the firm knots of the heart a cut without doubt like the breaking of the thread in a lotus stalk rent in twain

603. Control the physical body and the speech first. Then slowly proceed to control thoughts. D not speak ill of others Control the *Indriya* of speech first. Gradually the mind will not think ill of others The mind will say unto itself Why should I think ill of others when the organ of speech is not prepared to express what I think? You can control you actions only when you have become moral. When you speak ill of a man you poison the mind of several people. It is extremely ignoble to speak ill of others. But just comments without hatred or malice is permissible occasionally

604 Your thoughts must agree with the word. This is *Arjava* (straight forwardness) Practise this. You will derive wonderful benefits

605. If you practise *Satya* for twelve years you will get *Vak siddhi* Whatever you speak will come to pass. *Chinta* (anxiety) will vanish You will be free from committing many evil actions by speaking the truth.

606 If you want to drink water at a tap you will have to bend your body Even so a lower mind will have to bend (to be humble) before a developed mind if it longs to imbibe its virtues

607 The more you attenuate your *Vasanas* by *Swarupa-vasana* or the *Brahma bhavana* the happier you will become In proportion to the thinning of the *Vasanas* the mind also is proportionately thinned out Mind is nothing but a bundle of *Vasanas*

608. The illusory *Samsaric Vasanas* that have arisen through the practice of many hundreds of lives never perish except through the practice of *Yoga* for a long time Therefore O Aspirants! after having put away at a distance the desire of enjoyment by discriminative efforts resort to these three above-mentioned alone. The wise know that the mind associated with *Vasana* tends to bondage while the mind absolutely free from *Vasana* is said to be an emancipated one. Practise the state of mind absolutely devoid of *Vasana* *Vasana* perishes through well conducted deliberation (*Vichara*) *Brahmadhyana* *Vairagya* and *Tyaga*

609 Through the absorption of the *Vasanas* *Manas* attains quiescence like a lamp without oil

610. Realization of *Brahma* can be effected through the mind alone after abandoning its *Sankalpas* and *Vikalpas* The origin and the dissolution of this universe which is nothing but a mode of consciousness

take place with the complete origination and destruction of the *Sankalpas* of the mind. It is the *Sankalpa* of the mind that brings about this world with all its moving and fixed creatures

611. *Sravana Manana* and *Nididhyasana* are the three *Vedantic* processes for the attainment of *Jnana* (*Jnanadwaitanistha*) If you do *Sravana* or hearing of the *Srutis* once you must do *Manana* ten times (reflection of what you have heard) and a hundred times or a thousand times *Nididhyasana* (profound and constant meditation) Then only real fruit is attained.

612. *Amana* is a sanskrit term which means 'without mind. *Amanaskata* is a condition where there is no mind It is mindlessness You will find this in *Jivanmuktas* or liberated sages.

613. Destruction of egoism, *Raga-dwesa* (attraction and repulsion for objects) and all *Vasanas* alone is *Manonasa* (annihilation of the mind) It does not mean that you should take a sword and cut the mind to pieces.

614 Destruction of the mind does not mean annihilation of the self The *Vedantis* divide the mind into the higher and the lower of which the lower one leading to desires is asked to be destroyed

5 Manolaya

615. *Manolaya* is a temporary absorption of the mind in the object of meditation When you

meditate on the form of Bhagavan Sri Krisna the mind becomes absorbed in the form of Bhagavan Sri Krisna temporarily *Manolaya* cannot save you from bondage. *Manolaya* cannot give you *Mukti* It is only *Manonasa* (annihilation of the lower mind) that can give you liberation *Manonasa* is brought about by *Brahma-jnana*.

6 Mind in a Jivanmukta

616. *Jivanmukta* is a sage free (from the trammels of births and deaths) while living He uses his mind and body as instruments while he is doing *Vyavahara* (worldly activities) If you say that his mind is completely annihilated as soon as he attains *Jnana* *Jivanmukti* state is impossible. There have been cases of *Jivanmuktas* like Raja Janaka who attained *Jnana* and who utilized mind and body as instruments for the well-being of the humanity at large

617 A *Jivanmukta* though he has infinite powers cannot express all his *siddhis* through his finite mind

618. An occultist learns through self control and discipline to work on two planes at once that is to be partly out of his body at the same time when he is working on the physical plane so that while he is writing or speaking, he may be doing other things with his astral body When such is the case with an occultist, little need be said of a full-blown *Jnani* who is resting on his own *Swarupa*? He fixes himself on *Brahma* and uses his mind and the body

as his instruments when he is doing *Vyavahara* He has dual consciousness. He has consciousness of the *Brahma* as well as consciousness of the world. He sees the world as a dream within himself *Isvara* or *Saguna Brahma* (Personal God) has full consciousness of *Nirguna Brahma* That is His *Swarupalakshana*. At the same time He has full cosmic consciousness He knows what is going on in every mind A *Jnani* is always in *Samadhi* There is no in *Samadhi* and out of *Samadhi* for a *Jnani* like that of a *Rajayogi*

7 Jnanayoga

(Its essence)

619 In *Jnana* (Absolute) there is neither East nor West neither dawning nor setting neither increase nor decrease neither sitting nor standing, neither life nor death neither working consciousness nor dreaming state neither talking nor lecturing neither thinking nor knowing neither light nor darkness The three—actor (*Karta*) action (*Karma*) and instrument (*Karana*) will shine as one in the Self of *Jnanis*. What an exalted state it is! It is simply marvellous It is wonderful One becomes speechless It can never be adequately described in words.

620 Till the blissful *Jnana* dawns on you, you should do constant and intense *Sadhana* Although you see your body and the world they really exist not Never move a fraction of an inch from your

established position in *Atma* Constantly think that you are the all-pervading *Atma* (*Chidakasa*) Even if you are in the mouth of a machine-gun repeat *Soham — Soham — Aham Brahma Asmi* Roar like a lion Fear comes only when you identify yourself with this perishable fleshy body If you identify yourself with the Infinite, Eternal Immortal *Atma* you will become at once absolutely fearless. Fear is an imaginary modification of the mind of an *Ajnani*

621 Find out your centre Rest in your centre or equilibrium That centre is *Atma* or *Brahma* or the One Truth that is shining in your heart from eternity to eternity If you can rest in your centre neither trouble nor tribulation neither loss nor disappointment, neither grief nor sorrow can effect you and throw you off the balance

622. If you can keep yourself up in tune with the Infinite you will have a poised and balanced mind. Nothing can hurt you You will be always in joy because you are identifying yourself with *Atma* You are resting on the Highest Self. Even though Mansoor Shams Tabriez the great Sufi *Jnanis* were flayed alive they never felt any sort of pain They simply uttered *Analhak* (I am He) Every drop of blood that fell down also uttered *Analhak* They were always in the bliss of *Atma* Look at this marvel These are the real *Jnanis*. They showed their power and knowledge of *Atma*

623. A small fishing boat is tossed about severely hither and thither even by ordinary waves of a river But a big steamer remains unshaken even though violent waves dash against it with tremendous impetuosity Even so a man of the world with a fickle mind is tossed about hither and thither even by the small waves of *Raga-Dwesa* of the mind. Whereas saint or a *Jivanmukta* with a balanced and serene mind remains in the world quite steady without being in the least affected by the stormy waves of troubles tribulations miseries afflictions etc. He is always resting peacefully in the perpetual calm of *Atma* or the Absolute Self.

624 If you have an easily irritable mind you will not be able to do your daily duties and business in an efficient manner You must have the knack to keep the mind always in balance and in tune. Close your eyes. Dive deep into the Divine Source. Feel His Presence Remember Him always. Praise His Name Repeat His Name even while at work. You will gain immense spiritual strength Meditate early in the morning before you mix with people You must rise above the thousand and one things which would irritate you easily in the course of your daily life. Then only you can turn out wonderful work daily with harmony and concord.

625 He who dwells in the mind is within the mind, whom the mind does not know, whose body is the mind who from within rules the mind is thy Self the Inner Ruler immortal *Brihad. Up* Ch.

III. 7-20 Mind is *Jada* (insentient) It borrows its its light from the Inner Ruler Just as a piece of a piece of iron moves in front of a magnet, so also this mind moves in front of the Inner Ruler It plays thinks feels and imagines before the Divine Presence, just as the Prime Minister plays and works before the presence of the King The mind shines in its borrowed feathers It appears like *Chaitanya* (pure consciousness) How can the mind which gropes in darkness which changes in every minute which has a birth from *Mahat* and also death (dissolution) in *Prakriti* be termed as pure Consciousness ?

626 *Moksa* (release from the *Sansaric* wheel or birth and death) comes through *Jnana* (knowledge of *Atma* or God) *Jnana* comes through *Vichara* (right enquiry) of Who am I ? or understanding and thinking of the right essential significance of the *Mahavakya— Tat Twam Asi* thou art that' of the *Upanisads* Enquiry of who am I and understanding of *Tat Twam Asi* are one and the same.

627 Like a crystal (*sphatika*) which though tinged with the seven colours is yet unaffected by them *Atma* too is not affected by the actions of the mind. *Raga Dvesa* pleasure and pain *Kartritwa* (agency) *Bhoktritwa* are the *Dharmas* of the mind only *Atma* is *Saksi* (perceiver) and *Asanga* (unattached)

628. The *Jnana* state is a state very difficult to be comprehended It is a tremendously high state

634 It is only through your dauntless energy and own indefatigable efforts that you can get *Brahma-jnana*. *Guru* and *Sastras* can show you path and remove your doubts *Anubhava* of *Aparoksa* kind (direct, intuitive knowledge) is left for your own experience A hungry man will have to eat for himself He who has a severe itching will have to scratch for himself

635 There is a cocoanut made of sugar only It has got marks, lines external shell ridges eyes and everything But you have got internal *Bhava* (feeling) in the mind that it is only sugar Similarly even though you see the different objects of the universe, you must have a *Bhava* and *Nischaya* (determination) of the *Atma* that is at the bottom of all these objects which is the ultimate reality and essence of everything

636. Why do you look into the leaves twigs flowers, fruits of the mango tree? Look into the source the seed The cloth is only cotton and thread Take the cloth as cotton only Even so take the world as *Atma* or *Brahma*

637 The fire in a picture will not burn anything. A light in the presence of midday sun will not shine and shed its light. Even so the *Ahankara* of a *Sattvic* person cannot do any harm to any person

637 When you see an object with your eye you know that it is through the light of the sun that you are able to see it You have a double *Drsti*

Similarly a *Jnani* has always a double *Dristi* when he does *Vyavahara* Even when he works he knows he is not working he is unattached Even though he sees the world it is all *Brahma* and *Brahma* for him.

638 The toy elephant made of wood has hidden the reality—wood when you take it for an elephant. Even so these names and forms have concealed the the Reality—*Brahma* behind these names and forms. Get rid of the *Bhranti* (illusion) in the mind that is deep rooted from *Anadikala* (beginningless time) This is wood This is not elephant So also this is *Brahma* This is not world This is *Atma* This is not body This is *Apavada-yukti* in *Vedanta* Take out the balance left that is true after throwing off the false thing viz. elephant world body etc.

639 Clay is the only reality in all the three periods of time. Pot is an unreal thing वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् Clay only is the reality The modifications such as jar, pot etc. are in speech only like ornament —*Chhandogya Upanisad* Similarly *Brahma* or *Atma* is the only real thing eternal *Vastu* which has no beginning no end no change. The modifications body mind *Indriyas* and world are all totally false. They are in name only See the clay in all earthenware vessels See *Atma* in all objects (*Atmadristi*)

640. The real bliss is that which arises when the mind divested of all desires through the eternal *Jnana* destroys its subtle form

641 When the self is once re-organized and realized it can never be forgotten The impression of the recognition of the self if once made, can never be obliterated from the mind It sticks to the mind always

642 That which one cannot think with the mind but that by which they (wise sages) say the mind is made to think know that alone to be *Brahma* *Kena Upanisad* 5

The capacity of the mind to think exists because *it is enlightened by the Brahma or Atma shinning* within and it is by that the mind is capable of activity Those who have realized the self say that the mind is pervaded by *Brahma* Mind is a mere beggar It borrows its light and intelligence from *Atma* that is self effulgent

643. Time space and *Vastu* (substance) are the three categories of the mind. Every object has three kinds of limitation (*Parichchheda*) Grapes for instance are obtainable in a certain season only and in certain places only So grape has got *Desa Kala-parichchhheda* (limitation by space and time) It has got *Vastu-parichchhheda* also You cannot find grape in a mango tree. But the existence of *Brahma* or *Sachchidananda* is free from these three kinds of *Parichchheda* (*Trividha parichchhedarahita*) because He is Eternal Infinite and the essence and *Adhisthana* for all substances

644. An Englishman is different from an Indian. There is *Swajatiyabheda* A tree is different from a stone There is *Vijatiya-bheda* There is difference between a fruit flower and leaves in the tree. There is difference between a hand arm leg foot etc This is *Swagata-bheda* *Brahma* has not got these three kinds of *Bheda* There cannot be another *Brahma* because Infinity is One So there is no *Swajatiya-bheda* in *Brahma* The world has emanated from *Brahma* It is illusory So it cannot bring *Vijatiya-bheda* for *Brahma* World is *Brahma* Himself. *Sat Chit-Ananda* are not three entities They are one. It is only *Sabda-bheda* like water *Pani Jala* *Sat* is *Chit* *Chit* is *Sat* *Chit* is *Ananda* So there is no *Swagata-bheda* in *Brahma* *Bheda* is a mental creation produced by space colour size etc.

645. If anything is free from the three kinds of *Parichchheda* (limitation) of *Desa Kala Vastu* and three kinds of *Bheda* as described above then it is termed *Akhanda*. You can ascribe *Akhandatva lakshana* to that substance That *Lakshana* can be attributed to *Brahma* only

646 (a) That thing which has no knowledge of itself and of other things also is called *Jada*

(b) *Chaitanya* or *Chit* or *Chetana* is *Swayam-prakasa* (self luminous) and *Sarva-prakasa* (illuminating everything) It illuminates the mind *Buddhi* and all *Indriyas* internally and externally the sun the moon the stars lightning fire etc. *Brahma* only

is *Chaitanya Vastu.* Mind *Buddhi, Indriyas* and all other things are *Jada*

647 When any thought arises in the mind enquire why has this *Vritti* (modification) arisen? Whom it concerns? Who am I? All the thoughts will die eventually All mental activities will cease. The mind will turn inward. It will rest on *Atma* This is *Vedantic Sadhana* You will have to persist constantly in the *Sadhana* whenever stray thoughts arise. The one thought who am I? will destroy all other thoughts of wordly nature That thought will die by itself. Ego will vanish Balance left is *Kevala Asti Chit-matra Kevala Suddha Chaitanya Chidakasa matra* which is *Nama-ruparahit* (free from all names and forms) *Vyavahararahita Mala-Vasanarahita Nishkriya Niravayava* which is *Santa Siva Adwaita* of the *Mandukya Upanisad* That is *Atma* That is to be known

648. When a man gets a firm conviction that names and forms are unreal and the *Adhisthana* at their back is real then it is said that his angle of vision is changed

649 A man with *Antarmukha vritti* changed angle of vision *Vairagya* and *Mumukshutva* is alone fit for the study of *Vedanta* and the practice of *OM* and *Jnanayogic* contemplation Such a man only will be really benefited.

650. *Kalpana* in the mind means mental creation or imagination. This is the real *Yogamaya* You will

have to destroy these various *Kalpanas* This is the aim of all the spiritual *Sadhanas* Then you will be established in *Nirvikalpa* state of bliss. Pure *Nivritti* is needed to attain this after you got *Chitta-suddhi* through *Nishkama-karmayoga*

651. He who is attempting to fix the mind on *Brahma* is really doing the highest *Karmayoga* highest *Yajna* highest duty and highest charity He need not visit *Tirthas* He need not distribute charity

652. *Jnana mouna* is that state wherein the mind remains merged in *Brahma* or *Atma* or *Swarupa* In this state there is not the slightest trace of the notion of I As there is no mental activity and as there is no doer all the *Karmas* are burnt in the *Jnanagni* (fire of wisdom) The *Jiva* feels that he is entirely different from the five *Kosas* or sheaths, as he identifies himself with the *Atma*

653 When you are expecting to meet a friend of yours at the railway station the mind tries to see him in several other persons with a like physiognomy (*Sadrisya*) because the mind is engrossed with the one idea of meeting a particular friend at a particular time. The mind is very eager to see him. A lustful young man sees a woman in a pillar tried with a woman s cloth in fact everywhere. The mind is charged with very powerful and lustful thoughts. A God-intoxicated man on the contrary sees God in tree a stone boy child girl cow dog in fact in everything.

'सव खल्विदं ब्रह्म

654 When the water dries up the reflection of the sun in water also vanishes Even so when the mind lake dries up by extirpation of all *Sankalpas* and *Vasanas* the reflection of intelligence *Chidabhasa* in the mind-lake also vanishes. The name *Jivatma* disappears. Ego goes away

655 *Mukti* is for the mind only *Mukti* is for *Prakriti*. It is not for the *Jiva* *Jiva* is already *Brahma* *Jiva* is ever free. He is identical with *Brahma*

656. Intellectual pleasure is far superior to sensual pleasure. *Ananda* from meditation is far superior to intellectual pleasure Spiritual bliss or *Atmic* bliss from self realization is infinite, immeasurable and unbounded It is *Anandaghana* (solid mass of bliss)

657 Attachment love and *Ananda* (bliss) all go together You are attached to your wife and children you love them also because they give you *Ananda* As this world is illusory and as through *Bhranti* (illusion) pain appears as pleasure you must cut asunder all worldly attachments ruthlessly and direct your love and attachment towards the Reality *Brahma* the *Adhishthana* (substratum or basis) that lies at the back of mind and all objects and is the *Sakshi* (witness) for all the activities that take place in *Buddhi*

658 *Tattvajnana* is the release from the trammels of one's own mind. Such a release alone leads to the attainment of *Moksa*

659 You must not stop thinking of *Brahma* (*Brahmachintana*) even for half a second even for the time taken it one winking You must become *Nididhyasana-parayana* (one whose sole refuge is meditation on *OM* with feeling and meaning) Then only *Brahmajnana* is possible

660 You will have to destroy the *Jiva-bhavana* by entertaining the opposite *Aham Brahma Asmi Bhavana* The *Jiva bhavana* is created by the *Vyavaharic Buddhi* You will have to destroy this kind of *Vyavaharic Buddhi* by developing the *Suddha Buddhi* or pure reason

661 When a *Jnani* sees outside he may simply see but the *Vritti* may not assume *Visayakara* as in the case of worldly-minded persons

662 Just as the mind is free from any *Visayakara* in deep sleep state in all it is free from any *Visayakara* in the waking state also in a *Jnani* The world appears to him as a mere dream He dwells in *Brahma* even while working.

663 *Vasanasahita* mind (mind associated with desires) is *Bandha* (bondage) Mind free from desires is *Mukta* (free)

664 Real happiness is within you It is in the *Atma*. It is subjective. It is in the *Sattwaguna* and beyond *Sattwa* It manifests when the mind is concentrated When the *Indriyas* are withdrawn from the objects outside when the mind is one-pointed (*Ekagra*) when there is *Vasanakshaya* (annihilation of the *Vasanas*) and *Manonasa* (annihilation of the mind) when you become desireless and thoughtless *Atmic* bliss begins to dawn Spiritual *Ananda* begins to thrill Why do you search *Ananda* outside, in vain, in objects money women titles honours name and fame which are false worthless and like cowdung? Search within your heart in the *Atma*

8 Become a Sakshi of Mind

665 Be the seer of the mind s dramatic performances and be not involved with the mind itself.

666 You are able to see the objects only But the *Sakshi* or *Kutastha Brahma* sees the mind its modifications the *Jivatma* or reflected consciousness and the various objects of the universe.

667 It is the *Vritti* (modifications in the mind) that binds you with the object. You identify yourself with the *Vritti* and through the *Vritti* with the object. That is the secret. Be a *Sakshi* (silent witness to the activities of the mind) of the *Vrittis* of the mind There will be no longer bondage.

668. When you see a man suffering from appendicular colic you do not feel yourself any pain. But

when you get the same colic you cry out and experience intense agony Why? Because of egoism (*Ahankara*) you identify yourself with the body If there is absence of *Ahankara* you will not feel any pain This absence of *Ahankara* can come only when you become impersonal when you become the *Saksi* when you identify yourself with *Brahma* (Absolute)

669 I am neither *Prana* nor the senses. I am quite distinct from these. I am *Saksi* (witness) for these and these and their activities. I am *Sat chit-anandaswarupa* This alone is sufficient for the *Vedantic Nirguna* meditation (formless meditation without any attribute) At once you will be elevated to the highest pinnacle of glory This is the best formula

670 If you have a strong *Nischaya* (determination) only on the above formula it is termed *Paroksa Jnana* (Indirect knowledge of *Brahma*) If you have actual *Anubhava* through meditation it is termed *Aparoksa Jnana* (direct intuitive knowledge of *Brahma*) or *Atmasaksatkara*

671. If you go above body-consciouseess if you can abandon the body-idea and if the mind rests on *Atma* or the Self then doubtless you are *Sukhi Santa* and *Mukta* (happy peaceful and free)

672. Mind has got a reflexive power of looking up into its own depths A *Rajayogi* develops this power Introspection helps to cultivate this *Yogic* faculty Enter into silence now from today in a dark

quiet room Watch the mind carefully Be patient. Do not identify yourself with the mind Be a *Sakshi* or a silent witness Separate yourself You can directly perceive the various mental states.

9 Assert "I am God"

673 Strangle every thought of deficiency imperfection weakness inferiority Even if you have nothing to eat no cloth to wear even if you suffer from a terrible incurable disease cling tenaciously to the ideas I am God I am perfect. I possess everything All health I am. All joy I am. Remember that to be your right mental attitude what you habitually think prepares a pattern which the life-processes are constantly weaving out-picturing in the life.

674 Why are you afraid of Kama Krodha etc.? They are your servants. You are *Sat-Chit-Ananda Atma* Assert the majesty and magnanimity of the self.

675 I am that *Atma* or *Brahma* which is *Eka* (One) *Chidakasa Akhanda* (without parts indivisible) the self of all beings (*Sarvabhuta-Antaratma*) Try to get established in this *Bhava* with all efforts (*Prayatna*) Then the *Chanchalata* of the mind will vanish. *Then you will get* eternal bliss. You will become a *Jivanmukta* There is not an atom of doubt on this point.

676. When you meditate on *OM* when you assert yourself as *Brahma* in the morning meditation you will gain a lot of strength That will help to give you courage that is needed for the progress in the spiritual path Many difficulties on the path of Truth are to be overcome through the help of fortitude and endurance (*Titiksa*) These qualities are the forms of courage. Fortitude is mental power of endurance. It is firmness in meeting danger It is power of resistence

677 When you remember that a savage or a rogue is a saint of the future and has all the divine qualities in a potential form you will begin to love everybody Hatred will slowly vanish. It is only a question of time for the rogue of the savage for evolution and development.

10 Pratipaksha Bhavana

(Counter-thoughts)

678. Thoughts of worry and thoughts of fear are fearful forces within us They poison the very sources of life and destroy the harmony the running efficiency the vitality and vigour While the opposite thoughts of cheerfulness, joy and courage heal soothe, instead of irritating and immensely augment efficiency and multiply the mental power Be always cheerful. Smile Laugh.

679 Every thought or emotion or mood produces a strong vibration in every cell of the body and leaves

a strong impression there. If you know the method of raising an opposite thought or counter thought then only you can lead a happy harmonious life of peace and power Thought of love will at once neutralize a thought of hatred A thought of courage will immediately serve as a powerful antidote against a thought of fear

680 When there are diseases discord disharmony in the cells of the body owing to influence of vicious thoughts worry thoughts fear-thoughts hatred thoughts jealousy thoughts, lustful thoughts, you can neutralize the poison or canker in these diseased morbid cells and establish peace. harmony health new vigour and vitality by entertaining sublime soul stirring life-giving soul-awakening *Sattvic* Divine thoughts by vibrations of *OM* chanting by repetition of the different names of the Lord by *Pranayama Kirtana* (singing of the Name of the Lord) study of *Gita* and the holy scriptures by meditation etc.

11 How to Control the Mind?

(*Practical Sadhana*)

681 The desire for comfort is ingrained in the mind. You must be very careful. The mind is ease-loving, easy going and happy go lucky You must check this nature.

682 Those who are not content with anything that come in their way are of weak minds only

Santosa (contentment in the mind) is a very great virtue. 'सन्तोषात् परमं लाभम्'—by contentment you will have great gain It is one of the four sentinels of the vast domain of *Moksa* If you have this virtue it will lead to the attainment of *Satsanga* (association with the wise) *Vichara* (enquiry of self) and *Santi* (peace)

683 True freedom results from the disenthralment of the mind If the mind is purged of all its impurities and worldly taints it will become exceedingly calm. All fluctuations of the mind will cease. Then the Supreme *Nistha* (meditation) will supervene Then all *Sansaric* delusion attendant with its births and deaths will come to an end. Then you will get *Paramadhama* (supreme abode of Peace)

684 The sovereign specific presented by the wise sages for the eradication of the mind s disease can be had easily through the mind alone You must have the knack or the pluck or the aptitude to tame the mind. To tame a lion or a tiger is far more easy than taming one s own mind Tame your own mind first. Then you can tame the minds of others quite easily Those who practise *Vairagya* are real tamers of their minds. Have no longing for objects. Avoid them. *Vairagya* thins out the mind *Vairagya* is a drastic purgative for the mind The thief mind shudders and trembles when it hears the words *Vairagya Tyaga Sannyasa*' It gets a death-blow when it hears these three terms.

debases the mind is inseparable from it. Devoid of this fluctuation the mind ceases to exist. It *is this* fluctuation potency of the mind *that you should* destroy through ceaseless *Atmajnana* enquiry

695 If the mind is deprived of its pleasure-centres of all sense-objects, it clings to *Vairagya* and *Tyaga* and must naturally move towards *Atma*

696. The mind becomes of the nature of *Jnana* by dint of the efforts towards spiritual direction but becomes of the nature of the universe through *Ajnana*

697 Music exercises a tremendous soothing influence on a ruffled mind. In America doctors use music in curing many diseases, particularly of nervous origin Music elevates the mind also *Kirtana* is one of the nine forms of worship (*Navadha Bhakti*) It causes *Bhava-samadhi* (union with God through *Bhava* or feeling) It is prevalent throughout India. It corresponds to the singing of hymns by Christians. Ramaprasad of Bengal realized God through *Kirtana* His songs are very famous in Bengal. In this *Kaliyuga* or iron age *Kirtana* is an easy way to God-Realization Sing the Name of Hari constantly Praise constantly His qualities You will have *Darsana* of Hari. Those who can sing well should retire to a solitary place and sing heartily with *Suddha Bhava*. In course of time they will enter into *Bhava-samadhi*. *There is no doubt about it*

698. You should, through your higher *Sattvic* mind avoid the mind which runs in the direction of

objects and progressing higher up should without any despondency of heart accumulate wealth of *Tapasya* for acquiring that imperishable Supreme Seat (*Parama Pada*) Like an emperor who brings his sway all kings on earth the fluctuating mind should be brought under the perfect control of the non fluctuating mind and then the letter reaches its own state which is the Supreme One

699 Don t allow the mind to wander here and there like the strolling street dog Keep it under your control always. Then alone you can be happy It must be ever ready to obey you, to carry out your behests.

700 If you have the reins of the horses under your control you can have a safe journey The *Indriyas* are the horses If you have the senses under your efficient control you can have a safe journey in the path of *Moksa* *Indriyas* cannot do anything without the help of the mind their master and commander Control of the *Indriyas* means control of the mind only Control of thoughts leads to the control of mind and *Indriyas* also It leads to the attainment of infinite bliss and eternal life. Control of thought is indispensable a great *desideratum* for all.

701. There is a world of difference between "Just comments and *Ninda* (censure) "Just comments is not *Ninda* It is permissible. It is unavoidable too. You can avoid it only when you shut yourself alone in a far-off Himalayan cave. If you have no

hatred for a man, if you are not jealous of him and if you point out to your friend in the course of conversation his weaknesses and good virtues also "Mr. Thomas is an honest loving kind sympathetic man. He is humble. He speaks the truth. But he is extremely irritable and hot tempered." This is not Ninda (censure) at all although you point out the defect of Mr. Thomas. In *Ninda* you vilify a man. You point out his defects only. You exaggerate his weaknesses. You point out the [illegible] of your own accord without being [illegible] in your heart of hearts you are jealous of the [illegible] [illegible]

[illegible]

[illegible] s [illegible] *dayug* [illegible] ealizatic [illegible] raise co [illegible] *rsana* of [illegible] ure to a [illegible] *ddha Bhava* [illegible] to *Bhava samac* [illegible]

698. You shou[illegible] nd avoid the mind [illegible]

704 If you get the mastery over the mind and get true *Jnana* or illumination after destroying *Ahankara* and subjugating the *Indriyas* (organs) you will be doubtless free from the trammels of births and deaths The differentiations such as I YOU 'HE' will vanish.

705. If the mind is bathed in the water of *Jnana* and cleansed of all its impurities then the shining *Moksa* will disclose itself in its native effulgence to those who strive after it.

706. Do always virtuous actions Watch the mind and see what it is doing These two methods are quite sufficient to control the mind.

707 Bondage is caused by *Vasanas* (desires in subtle forms) If these *Vasanas* are destroyed by *Vichara* (enquiry of *Atma*) and discrimination the mind which is ever restless will get quiescence like a ghee-less lamp.

708. Once a child sucked the breasts of his mother when she was in a fit of violent fury or rage and died immediately on account of poisoning by virulent chemical products that were thrown into the blood of the mother when she was in great excitement. Such are the disastrous effects of anger Even three minutes of violent hot temper may produce such deleterious effects in the nervous system that it will take weeks or months for the repair of injury Therefore you must try your level best to control

your anger by *Kshama* patience, love *Vivek a Vichara* *Atma-bhava* and such other virtues

709 *Vasana Tyaga* (renunciation of desires) constitutes the practice of *Sama* one of the sixfold virtues (*Satsampatti*) If a desire arises in your mind do not give way to it. This will become the practice of *Sama* The restraint of the external activities and the *Indriyas* is the pratice of *Dama* (*Bahyavrittinigraha*) If you renounce the desire for eating mangoes it is *Sama* If you do not allow the feet to carry you to the bazaar to purchase the mangoes if you don t allow the eyes to see the mangoes and if you don't allow the tongue to taste them, it is *Dama* The practice of *Dama* should go hand in hand with *Sama* *Sama* alone will not suffice You must attack the enemy desire from within and without. Then you can control the mind quite easily

710 When you become angry with your servant when he fails to supply your usual milk on a day raise a question within yourself 'Why should I be a slave to milk ? Then the wave of anger will at once naturally subside. It will not arise on other occasions also if you are careful and thoughtful.

711 The mind can be controlled by untiring perseverance and patience equal to that of one engaged in emptying the ocean drop by drop with the tip of a blade of grass.

712. A desire arises to eat sweets You don t allow the feet to move to the bazaar to purchase the

sweets. You do not allow the tongue to eat the sweets. This kind of restraint of the *Indriyas* is termed *Dama* You do not allow the eyes to see the sweets also.

713 It is termed *Sama* when you do not allow any thought to arise in the mind concerning sweets by eradication of *Vasanas* (*Vasana-tyaga*) This eradication of the *Vasanas* can be accomplished through *Vichara Brahma-chintana Japa Dhyana Pranayama* etc. *Sama* is an internal restraint. *Dama* is a restraint of the *Indriyas*.

714 Though the practice of *Sama* includes the practice of *Dama* as the *Indriyas* will not move and work without the help of the mind yet the practice of *Dama* is necessary Then alone the mind will be in perfect control

715 When a *Vasana* or *Sankalpa* arises in the mind the mind gives a push to the *Antar-indriya* From the *Antar indriyas* this push is communicated to the *Bahih-karanas* (external instruments) such as hands legs eyes ears etc. This practice of *Sama* stops this very push which is the root cause of motion of all the *Indriyas* and *Karanas*

716 Just as you conserve the energy by observing *Mouna* (vow of silence), so also you will have to conserve the mental energy by stopping useless thinking. Then you will save abundant reserve energy for meditation.

717 If you watch the mind carefully you will find that many thoughts are inconsistent. The mind wanders at random aimlessly There will be some thoughts of the body and its wants some thoughts of friends some thoughts of acquiring money some thoughts of eating and drinking some thoughts of your boyhood etc. If you can study the mind and if you have consistent thoughts *of one subject or one* kind only to the exclusion of all other thoughts this itself is a very great achievement is a great step in advancement in thought-control Do not be discouraged

718. A bird laid its eggs on the sea-shore. The waves came in and washed away the eggs The bird became very angry It wanted to empty the ocean with its beaks It applied all its energy in emptying the ocean. The king of the birds pitied its condition and came to its help Narada the peace-making Risi also came and gave some advice to the bird. When the king of the ocean saw all these he was very much terrified. He brought back all the eggs of the bird and handed them over to the bird with apology and prostrations *Sadhakas* (aspirants) who are attempting to control the mind should have the same asinine patience and untiring perseverance as that of the bird which attempted to empty the ocean with its small beak.

719 Shave the mind. Some one asked Guru Nanaka Oh saint, why have you not shaved your head? You are a *Sannyasi*. Guru Nanaka *replied*

My dear friend I have shaved my mind In fact the mind should be cleanly shaved. Shaving the mind consists in getting rid of all sorts of attachments passions egoism *Moha* (infatuation) lust, greed, anger etc. That is the real shaving External shaving of the head has no meaning so long as there is internal craving *Trisna*

720. Some people suffer from haunting thoughts of sin One man always thinks I have committed a very heinous sin. I do not know what to do. Again and again this one idea haunts his mind This is a bad habit. Sin is nothing but a mistake. Repetition of OM and RAMA can destroy a huge heap of sins in no time. See how miraculously dacoit Ratnakara was transmuted into Risi Valmiki. There is no room for despair *Nil desperandum* Do virtuous actions Remember Him always. Be true to the *Intaryami* (Indweller of your heart)

721 Thought is the real *karma* Thinking is the real action Evil thinking is the beginning of adultery Watch your thoughts with vigilance and introspection. Thought leads to action Thoughts are the sources of all actions. If you can root out all evil thoughts in the beginning you will not do any evil action. If you can nip them in the bud you will be free from the miseries and tribulations of this world.

722. A wise man watches his thoughts and eradicates all evil thoughts as they arise from the surface of the mind So he is happy He has always

pure thoughts By meditation on God pure thoughts emanate from the mind because God is purity (*Nitya Suddha*)

723 Old habits of loose thinking must replaced by cultivating fresh habits of good thoughts. At first a tendency to think of good thoughts will be formed By continued practice a positive definite habit of thinking of virtuous helping thoughts will be developed You will have to struggle very hard. The old habits will try to recur again and again

724. On days when you have many troubles vexations worries from the morning to evening a trifling causes much irritation in the mind. The balance of mind is upset by a paltry affair A single harsh word throws you out of the balance. Whereas when you are peaceful throughout the day even a strong abuse and a severe censure do not produce any effect whatsoever

725 Till you are firmly established in the habit of thinking of good thoughts only you will have to fill the mind again and again with *Sattvic* thoughts. Divine thoughts thoughts of the *Gita* Lord Krisna Lord Rama *Upanisads* etc. New grooves and avenues will be formed now Just as a gramophone-needle cuts a small groove in the plate *Sattvic* thinking will cut new healthy grooves in the mind and brain New *Samskaras* will be formed.

726 He who loves another man loves himself only He who gives Rupees five as a charity to a

poor man in distress gives it to himself. For there is nothing else save his own self in the universe. He who hurts hates and abuses another man hurts hates and abuses himself only He digs his own grave.

727 Lord Jesus says Empty thyself and I will fill thee. The meaning is destroy your egoism. You will be filled with God This emptying means 'योगश्चित्तवृत्तिनिरोध'—restraining all the mental modifications. This emptying process or making the mind blank is no doubt a trying discipline. But continued practice of an intense type will bring success There is no doubt about this

728 You must eradicate through introspection all sorts of mean thoughts useless thoughts unworthy thoughts, impure thoughts all sexual thoughts thoughts of jealousy hatred selfishness You must develop thought-culture of good loving sublime thoughts divine thoughts. Then you are a blessed soul on the earth. You are a mighty power on the earth. You can help many heal thousands spiritualize and elevate a large number of persons as did Jesus or Buddha.

729 You must annihilate all destructive thoughts of disharmony and discord. Every thought must be of a constructive nature. It must be strong positive and definite The mental image must be of a clear cut and well defined nature. You must develop right thinking Every thought must bring peace and solace

to others It should not bring even the least pain and unhappiness to anyone

730 Just as you grow jasmine rose lily honolulu flowers in a garden so also you should cultivate the flowers of peaceful thoughts, of love mercy kindness purity in the vast garden of *Antahkarana* Through introspection you will have to water this garden of mind with meditation and sublime thinking and remove the weeds of vain useless discordant thoughts.

731. Just as sweet perfume continuously emanates from an incense stick so also divine perfume and divine effulgence (magnetic *Brahmic* aura) radiate from a *Yogi* who has controlled his thoughts and who is constantly dwelling on *Brahma* or the Infinite. The effulgence and perfume of his face is *Brahma-varchas*.

732. When you hold in your hand a bouquet made of jasmine rose and *Champaka* flowers the sweet perfume pervades the whole hall and tickles all alike. Even so the perfume or fame and reputation (*Yasas* and *Kirti*) of a *Yogi* who has controlled his thoughts spreads far and wide He becomes a cosmic force.

733 Do not waste even an iota of energy in useless thinking. Conserve all mental energy Utilize it for higher spiritual purposes in divine contemplation *Brahmachintana* and *Brahmavichara*

734 Useless thoughts impede your spiritual growth obnoxious thoughts are stumbling blocks to

spiritual advancement. Useful thoughts are the stepping stones to spiritual growth and progress

735 Do not store in your brain useless information Learn to unmind the mind Unlearn whatever you have learnt. They are now useless for you. Then only you can fill your mind with divine thoughts. You will gain new mental strength as all the dissipated mental rays are collected now

736 Drive away from your mind all unnecessary, useless and obnoxious thoughts Entertain only thoughts that are helpful and useful Substitute thoughts of God

737 You are away from God when you entertain useless thoughts Do not allow the mind to run into the old grooves and to have its own ways and habits. Be on the careful watch

738. *Prana* (energy) is the outer overcoat for the mind The vibration of the subtle psychic *Prana* gives rise to the formation of thought. By *Pranayama* (control of *Prana* or restraint of breath) you can also increase the mental energy and develop thought-control and thought-culture. This will help concentration and meditation This will make the mind steady This will remove *Rajas* and *Tamas* (passion and inertia) This will burn the dross in the mind

739 Observance of *Mouna* (vow of silence) for a couple of hours daily will check the impulses of speech

and thinking, will conserve energy and help meditation and though-control and thought culture.

740 If you are not able to control any evil thought, control the body and speech first. Slowly you will gain mental strength and will-force and will be able to control the thoughts gradually Do not allow any useles or evil thoughts to develop themselves into words Curb the speech Divert the mind at once to some good thoughts. Try to remember some Slokas from the *Gita* or repeat some prayers. Keep some word-image as Om Hari 'Om Siva 'Om Narayana

741 Those who have even a little control over their thoughts and speech will have a calm, serene beautiful, charming face sweet voice and brilliant lustrous white eyes

742. Just as you know by the flowering of mango trees that you will get mango fruits shortly so also you can know that you will get *Abhedajnana* (knowledge of identity of *Atma* and *Paramatma*) when the the flower of *Santi* blossoms in your mind

743. *Santi* or peace of mind is of two kinds *Sadharana Santi* (ordinary peace) and *Parama Santi* (supreme peace) Ordinary *Santi* comes when the *Vrittis* (modifications in the mind) are controlled and the *Vikshepa* (tossing of mind) is removed *Parama Santi* manifests when you get *Jnana* (Know ledge of *Brahma* or the Absolute)

744 There are four ways of destroying evil thoughts A *Jnanayogi* (student of the path of Knowledge) does it by living in OM or Truth The *Rajayogi* does it either by destroying the *Vrittis* as they arise or by substituting opposite positive thoughts of *Sattvic* nature. A *Bhakta* does it by prayer He gets help from God through self-surrender

745. An acrobat girl while exhibiting her performances has her attention riveted on the water pot she bears on her head although all the time she is dancing to various tunes So does a truly pious man attend to all his business concerns but has his mind s eye fixed upon the blissful feet of the Lord

746. Even Jesus was tempted by Satan Buddha had to fight severely with *Mara* (lust) just before He attained His *Nirvana* or Buddhahood. Therefore keep yourself at the farthest distance from everything that would stir up your passions Then only you will be safe. Do not test your spiritual strength and purity when you are a beginner on the spiritual path A small fire will be very easily extinguished by a heap of dust

747 Do not rush into evil associations when you are a spiritual neophyte to show that you have the courage to face sin and impurity It will be a serious mistake. You will be running into a grave danger You will have a quick downfall

748. A serpent is very fond of music. If you sing Punnaha Virali tune melodiously the serpent will

will force. This is no doubt difficult and taxing It exhausts your energy much. (2) *Pratipaksa-bhavana* method Entertain counter thoughts, thoughts of purity and love. This is easy (3) Live in Truth or *Brahma* There are no *Vrittis* of any kind in *Brahma* *Brahma* is *Nirvikara* *Nirvikalpa* and *Nitya Suddha* (ever pure) This method is a perfect and powerful one *Vrittis* completely die away

757 If the mind says to you go eastward then go westward. If the mind says to you go southward then march northward If the mind says to you take a hot cup of tea in winter then take a cup of icy cold water Swim like fish against the mental current. You will control the mind quite easily

758. Blessed are the pure in heart for they will have *Darsana* of the Lord The heart must be pure The eye also must be chaste in its look. There is a tongue in the eye A lustful eye wants to taste the different types of beauty for its selection. Lust of the eyes is as much dangerous as lust of the flesh. Beauty of nature emanates from the Lord. Train the eye properly Let it see *Atma* everywhere.

759 Thought is the real action. Activities of the mind are the real *Karmas*. I the *Vikshepa* of the mind vanishes, you will get good *Nistha* (meditation) The mind will be very very calm Get rid of the impurities of the mind. Have mastery over the mind. Then all the the miseries of the *Samsara* with births and deaths will come to an end If you free yourself from

the clutches of the mind *Moksa* (liberation) will come by itself There is no doubt about this. *Vichara Sadhana Nididhyasana Satsanga* will all pave a long way in the control of the mind and the attainment of *Moksa*

760 Mind is *Maya* If the mind runs towards the sensual objects wildly *Maya* takes a strong hold of the man *Maya* havocs through the mind. *Maya* through her power raises millions of *Sankalpas* in the mind. The *Jiva* becomes a prey to the *Sankalpas* Renounce desires renounce *Sankalpas* of objects. Cultivate *Vairagya* Give up this little false I' All the *Sankalpas* encircle and envelop this I Do not pay much heed to the body Think of the body and its wants as little as possible.

761 Have no *Sankalpa* The fluctuating mind will die by itself. It will melt in *Brahma* (*Arupa Manonasa*) Then you will have the *Sakshatkara* (Beatific vision of *Atma*) When the mind dies I You' He this that time, space *Jiva*, *Jagat* all will dwindle into nothing. Idea of inside and outside will vanish There will be only one experience of the One, *Akhanda* (the Indivisible) *Chidakasa* which is *Paripurna* (All full) All the doubts and delusions will disappear through the *Jnana* in the heart.

762. Suppose you like tea, mangoes grapes and sweets very much. Make it a point to renounce them and even the desire for these objects. After some months the craving or the hankering will be attenuated

and will slowly vanish You must be devoting three or four hours daily in proper prayer *Japa* and meditation of God. The above objects which used to attract you before very much seem very loathsome now They present the very reverse of your former feelings. They give you intense pain This is a sign of true *Vairagya* (dispassion) and destruction of the mind

703 If you can do the extinction of all sorts of *Kalpanas* (imaginations, thoughts) the mind will get absorbed into the source (pure consciousness) Then you will be free from all sorts of tribulations and worries and miseries Then only you will have perennial hapiness and the wealth of *Moksa* Slay the lower mind which is the enemy of *Atma* through the higher and *Sattvic* mind. This lower impulsive mind drags you down in all kinds of sensual enjoyments enjoyments and deludes you in a variety of ways This lower *Manas* cannot approach those who have a strong *Viveka* (power of discrimination) between *Sat* and *Asat* (the real and the unreal)

764 *Vedanta* does not want you to renounce the world. It wants you to change your mental attitude and give up this false illusory I-ness (*Ahanta*) and Mineness (*Mamata*) The snakecharmer removes only the two poisonous fangs of the cobra. The snake remains the same. It hisses raises its hoods and shows the teeth. In fact, it does everything as before. The snake-charmer has changed his mental attitude towards the snake. He has a feeling now

that it has got no poisonous fangs. Even so you must remove the two poisonous fangs of the mind viz. *Ahanta* and *Mamata* only. Then you can allow the mind to go wherever it likes. Then you will have always *Samadhi* only.

देहाभिमाने गलित विज्ञात परमात्मनि ।
यत्र यत्र मनो याति तत्र तत्र समाधय ॥

"With the disappearance of the attachment of the body and with the realization of the Supreme Self to whatever object the mind is directed one experiences *Samadhi*.

He is not affected by the world. He need not have a separate room or *Asana*. He need not close the eyes. He need not do any *Pratyahara* of the senses.

765. Fully realize for yourself the grave and ruinous consequences of evil thoughts. This will set you on your guard when the evil thoughts would come. The moment they come, exert yourself or divert the mind to some other object of divine thoughts, prayer or *Japa*. A real earnestness to drive away the evil thoughts will keep you on the alert, so much so that even if it appears in dream you will at once wake up. Should the enemy appear when you are awake it will not be very difficult for you to cope with him if only you are sufficiently watchful.

766. If for a moment you think you will not succeed in vanquishing an evil thought, at once get

up and set about some work involving physical labour One effort after another will make gradually the task easy and in a few weeks you will obtain a complete control over your thoughts.

767 By *Pranayama* the mind gradually moves from the gross to the subtle It, therefore exercises a wholesome check upon sexual irritation When some evil thought disturbs your mind, at once take to *Padmasana* or *Siddhasana* and do *Pranayama* The thought will leave you immediately

768. The spiritual path is rugged thorny and precipitous. *Sruti* declares 'क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति The path is as sharp as the edge of a razor and impassable that path, the intelligent say is hard to go by The thorns must be weeded out with patience and perseverance. Some of the thorns are internal some are external Lust greed wrath delusion vanity etc. are the internal thorns Company with the evil-minded persons is the worst of all the external thorns. Therefore, shun ruthlessly evil company

769 Calmness of mind is a direct means to the realization of *Brahma* (or the Highest Self)

770. An untrained mind can only see or hear at a time but a perfected mind can see and hear at the same time It can be linked to several organs to one or to none. It can be manipulated in any way the *Yogi* likes It can do eight things at a time. This

is called *Astavadhana*. It can do hundred things at a time This is *Satavadhana*

771 A *Rajayogi* who wants to control the mind must be able to avoid the two extremes viz. luxury and severe *Tamasic Tapas* Too much fasting brings about extreme weakness You cannot do any *Sadhana* You cannot think You cannot ratiocinate. Take any food that suits you. Do not make much fuss about it. Any food that is readily available and that agrees with your system is harmless.

772 Irritability is a weakness of the mind If you are easily irritable it is likely that you may do injustice to many Remove this by the practice of patience *Titiksa* tolerance *Karuna* (mercy), love *Brahma-bhava Narayana bhava* etc

773 To attain self-realization one must constantly struggle with the mind, for its purification and steadiness. It is only the power of the will which can control it and stop its fluctuations.

774 Reflection of the Self made upon the mind cannot be perceptible when the mind is not free from its fluctuations as the reflection of the moon made upon the surface of turbulent ocean cannot be visible or perceptible.

775 *Maya* is very easy to be detected and self to be realized by men who possess discrimination and strong determination. Through these powers viz., *Viveka* and Will, it can be controlled.

776 You cannot see your face clearly if the mirror is dirty Similarly, if the mind-mirror is dirty you cannot see the Self The dirt is *Mala* (*Kama*, *Krodha*, *Lobha* etc.) Remove them by strenuous *Nishkama Karmayoga*.

777 Miscellaneous talking is a very bad habit. It distracts the mind It keeps the mind always *Bahirmukha* (outgoing) and makes a man unspiritual. A vow of silence must be practised once a week. Much energy is wasted in talking

778. *Rajasic* mind has a tendency to look into the defects of others It also remembers the bad deeds or wrongs done by others and forgets easily their good acts These two tendencies intensify hatred and cause frequent disturbance in mind.

779 A man may have psychic powers and *Siddhis* through concentration of the mind. But he may not have mental purity Mental purity is of paramount importance for Self realization

780 An aspirant is asked to give up company and observe *Mouna* because on account of *Raga* he will multiply acquaintances on account of *Dvesha* he will incur the displeasure of others by uttering some unpleasant words. There is a sword in the tongue. Words are like arrows. They injure the feelings of others. By observing *Mouna* and giving up company one can control the *Vach-indriya* and remove *Raga* Then the mind will become calm

781. A *Rajayogi* destroys an evil thought by supplanting a sublime thought in its stead (*Pratipaksa-bhavana*) A *Bhakta* destroys the same by prayer and self-surrender He says Oh God! I have surrendered myself the fruits of all actions and the actions themselves to Thee. Give me strength to drive away and destroy these evil thoughts. God sublimates the sex-impulse into *Sattva* or *Ojas* (spiritual energy) A *Jnanayogi* destroys the same by *Vichara* and attitude of indifference. He says This has nothing to do with me I am *Sachchidananda-swarupa Sivoham Sivoham* These impulses belong to the mind. I am distinct from the mind

782. Inside there are helping forces also to act against the the hostile forces of demoniacal nature If you once repeat *Om* or Rama ten times, if you once sit in meditation for five minutes the *Samskara* of this will force you to repeat the *Mantra* again many times to sit again in meditation for some time though you forget all about spirituality owing to the force of *Maya* or *Avidya* The hostile forces e g lust anger etc., will try to bring you down the spiritual currents the force of *Sattva* and *Subha Vasanas* will try to take you up to God. If evil thoughts enter your mind once in a month instead of thrice weekly (remember that evil thinking is the beginning of adultery) if you become angry once in a month instead of once weekly that is a sign of progress that is a sign of your increased Will Power That is a sign of growing spiritual strength Be of good cheer Keep a diary of spiritual progress

783. If you have to live amidst noise, do not complain of it but profit by it. One may make use of outer disturbances for the practice of concentration. You must develop the power to work undisturbed by whatsoever may happen nearby The power comes with practice and it is then useful in a variety of ways To learn to work under different conditions means progress and a great deal of mental control.

784. It is only the *Rajayogi* who attempts the *Vrittis* 'योगश्चित्तवृत्तिनिरोध *Nirodha Samadhi*—(Patanjali *Yogasutras* Chap 1. 2) A *Vedanti* has always *Atmabhava Brahmabhava* whenever he comes across objects. So he does not try to annihilate the *Vrittis*. There is no *Pratyahara* for him. There is no *Bahirmukha Vritti* for him. He rejects *Nama-Rupa* and takes *Asti-Bhati-Priya* (*Bheda samadhi*) A *Bhakta* sees *Narayana* or Krisna in all objects. He also does not check the *Vrittis* He like the *Vedanti* changes his mental attitude. It is the mind that creates all the differences and separateness The world is all *Ananda* only if you change your angle of vision your mental attitude You will find heaven on earth.

There are only facts vibrations or phenomena outside. *Prakriti* is indifferent. *Prakriti* is blind There is neither pleasure nor pain in objects It is all mental creation mental perception mental jugglery *Maya* has her powerful seat in the imagination of the mind *Atma* is sexless There is no sex in the five elements. It is the mind that creates the sex idea

Sukadeva had no sex idea Consider that a woman is a combination of five elements a mass of electrons or *Anus* (atoms) The sex idea will slowly vanish

785 Take everything as it comes instead of complaining By this means one seizes every opportunity One develops easily gains a great deal of mental strength and evenness of mind Irritability vanishes. Power of endurance and patience will develop

786 Do not let failures discourage you but go on doing your best. Do not brood over your faults and failures Only look at them to see the reason why you failed and then try again So doing you will starve out the tendencies which led you into them whereas thinking about them only gives them new strength. Do not make too much fuss about little failures. Do not sit down and brood over failures

787 A calm mind means courage. You may face without fear the trials and difficulties of the spiritual path It has its root in the recognition of the unity of the Self. *Abhayam* (fearlessness) is one of the *Daivi Sampadas* (divine qualities) Constantly think you are *Atma* You will slowly develop immense courage. Fear is due to delusion or *Moha*—attachment to the physical body on account of *Avidya*—ignorance.

788. You should discriminate between a thief and an honest man But you should love the thief. A worldly minded person hates a thief sees him outside

and considers that he is entirely separate from the thief. Whereas a *Jnani* loves a thief as his own self and sees him within himself

789 When you remember that a savage or a rogue is a saint of the future and has all the divine qualities in a potential form you will begin to love him. Hatred will slowly vanish It is only a question of time for the rogue or the savage for his evolution and development

790 Just as the six tastes sourness, bitterness, astringency sweetness etc are rendered full and enjoyed completely only when the Saktis of tastes and the mind join together so also the plenum (All full *Brahma*) arises when all these articles of worship as contentment equal vision etc. are combined with *Santi* (sweet patience or quiescence of mind)

791. If you can do consciously *Pratyahara* at will of consciously attaching and detaching the mind to and from the senses you have gained really a great control over the mind You can check at any time the outgoing tendencies or outgoing forces of the mind *Pratyahara* is the stepping stone to inner spiritual life. He who has succeeded in *Pratyahara* can concentrate his mind quite readily for a very long time *Dharana* and *Dhyana* come automatically if *Pratyahara* is perfect An aspirant has to struggle hard to have mastery over *Pratyahara* Perfect *Vairagya* is indispensable for success in *Pratyahara* You can succeed after strenuous and incessant struggle for

some years. ततः परमा वश्यतेन्द्रियाणाम् Thence arises the supreme control of the organs (Patanjali *Yoga-Sutras* Chapter II 55) If *Pratyahara* is perfect all the organs are under perfect control

792. During the period of *Sadhana* do not mix much do not talk much do not walk much do not eat much do not sleep much observe carefully the five do nots. Mixing will cause disturbances in the mind Talking much will cause distraction of the mind Walking much causes exhaustion and weakness. Eating much induces *Alasya* and *Tandra* (laziness and sleepiness)

793 You have got the four means of salvation *Sadhana-chatustaya* in *Vedantic* preliminary practice. One of the four means is *Satsampat* (sixfold virtues) Of these six virtues *Sama Dama* and *Samadhana* are really *Yogic* practices to control the mind *Sama* represents the *Chittavrittinirodha* of *Rajayogis* by *Vasana-tyaga Dama* correspond to *Pratyahara Samadhana* is *Ekagrata* of *Yogis*. *Yoga* and *Jnana* are the two wings of the Hamsa Bird (*Moksa*)

794 You will have to exert in the beginning to get an equilibrium of mind Later on you will have a habitual balanced state of mind. So is the case with meditation After some years of practice meditation becomes habitual

795 Things which used to upset you easily will not touch you now Occasions which would have made you irritable do not make you so now You

have gained strength power of endurance power of resistance power to deal with troubles Certain unkind words from other people which used to torment you no longer give you the trouble now Even if you become irritable and show signs of anger you are able now to compose yourself quickly These are all the signs of your gaining mental strength and will power Meditation brings about all these beneficial results

796. It is easy to control the conscious mind But it is very difficult to control the sub conscious mind. You may be a *Sannyasi*. You may be a moral man. Mark how the mind behaves or conducts itself in dreams. You begin to steal in dreams You commit *adultery in dreams The sex impulses ambition* low desires are all ingrained in you and deep rooted in the sub-conscious mind Destroy the sub conscious mind and its *Samskaras* through *Vichara Brahmabhava* meditation on *OM* and its meaning A man who is established in mental *Brahmacharya* can never have even a single thought of evil in dreams He can never have a bad *dream*. There *is* lack of *Vichara* or *Viveka* in dream That is the reason why you get bad dreams even though you are pure in the *Jagrat* state through the power of *Viveka* and *Vichara*

797 Try to acquire the power of closing yourself against detrimental or undesirable influences by making *yourself* positive by a particular attitude of the mind By so doing you may be receptive to all higher impulses of the soul within and to all higher

forces and influences from without Make a suggestion to yourself I close myself I make myself positive to all things below and open and receptive to all higher influences to all things above By taking this attitude of the mind consciously now and then it soon becomes a habit All the lower and undesirable influences from both the seen and the unseen side of life are closed out while all higher influences are invited and in the degree that they are invited they will enter

798. When a doubt arises whether there is God or not whether I will succeed in Self-Realization or not it must be dispelled by well directed suggestions and affirmations such as It is true I will succeed. There is no doubt of this In my dictionary in my dictionary in my vocabulary there are no such words as 'can't impossible difficult Every thing is possible under the Sun Nothing is difficult when you strongly make up your mind Strong determination and firm resolution will bring sanguine success in every affair or undertaking

799 In Physics you have the term power of orientation Though the mass of energy is there the current will not flow It must be connected to the magnet and then the electric current will flow through the power of orientation Even so the mental energy which is dissipated and misdirected in various worthless worldly concerns should be well directed in proper spiritual channels

800 If the mirror is dirty you cannot see your face properly Even so if the mind mirror is dirty through the accumulation of *Mala* (six passions *Kama-Krodha etc*) *Brahma* cannot be reflected in the mind. When it is cleansed thoroughly when it becomes *Sattvic* it is fit (*Yogayukta*) to reflect *Brahma*

801. In controlling the mind you have to do seven things (1) You must get rid of all desires and *Vasanas* and *Trisnas*. (2) You must control your emotions. You must control the temper so that you may feel no anger or impatience. (3) You must control the mind itself so that the thought may always be calm and unruffled (4) You must control the nerves through the mind so that they may be a little irritable as possible (5) You must give up *Abhimana*. *Abhimana* strengthens the mind It is the seed of the mind. When you have become a *Nirabhimani* how can criticisms taunts and censure affect you? (6) You must destroy all attachments ruthlessly (7) You must give up all hopes and prejudices

802. By the practice of *Ksama* patience tolerance pity universal love (*Visva-prema*) *Udasinata* *Nirabhimanata* you can weed out the angry feeling Even then a slight movement of impatience lingers although the angry feeling has gone. You must eschew this slight disturbance also For a man who is leading a divine life this is a very serious drawback.

803. Love and pity make the mind soft. Pity has the characteristic feature of evolving the mode of removing pain the property of not being able to bear (seeing) others suffer the manifestation of not harming the proximate cause of seeing the need of those overcome by pain. Its consummation is the suppression of harming its failure is the production of sorrow

804 Doubt is a great tormentor of mind. It has got a mental world of its own It again and again troubles a man There is no end for doubts If one doubt is removed another doubt stands ready to take its place. This is the trick of the mind. Cut the knot of doubts by the sword of wisdom Know him who gets the doubts. No one doubts the doubter

805 Serve the man whom you hate. Share with him what you have. Give him something to eat Shampoo his legs Make prostration sincerely Your hatred will subside. He will also begin to love you. Gifts and kind words tame the untamed men. Men bow their heads by gifts and kind words

806. When hatred manifests reflect on the blessings of love it will slowly vanish The blessings of love are many Happy he sleeps Happy he lives. He sees no bad dreams. He is dear to all alike He is dear to sub human beings. Devas guard him. Fire poison and sword cannot approach him. Quickly he concentrates the mind His complexion is serene. He dies peacefully and goes to *Brahmaloka.*

evils of hatred and the very many advantages of forbearance Verily by means of this practice hatred will slowly vanish and forbearance will be developed A man who is overcome with hatred and whose mind is assailed by hatred kills beings Patience is the highest virtue Nothing can excel forbearance. He who is strong in forbearance is indeed a Divine Being

816. One thing at a time and that done well is a very good rule as many can tell. This is a very good rule for success in life There are some people who have got the habit of trying to do one thinking while thinking of another These people always fail in undertakings. The thinking part of the mind should work in harmony with the acting part of the mind. While attending to any one object our thoughts ought not to wander on another While you are reading think of reading only Don t think of cricket match. While you are playing in a cricket match don t think of studies The frequent cause of failure is striving to think of more than one thing at a time.

817 He who does *Manana* (reflection) and introspection through *Antarmukha vritti* can only change his worldly nature In him only the idea of *Brahma* can get permanently lodged

818. The mind is very plastic if you know the secret of its manipulation You can bend it any way you like. You can create a dislike for the things you like best now and a liking for the articles which now you dislike most.

819 With the triple weapon of strong desire, *Sraddha* (faith) and strong will-power you can have sanguine success in any attempt you undertake.

820 If you change the habits you can also change your character You sow an act you reap a habit. You sow a habit, you reap a character You sow a character you reap a destiny Habit originates in the conscious mind But when they become established by constant repetition they sink down into the depths of the unconscious mind and become second nature By new practice you can change the manner of your handwriting So also by new mode of thinking you can change your destiny Now you are thinking I am the body' Think I am *Brahma* In course of time you will be established in *Brahmic* consciousness

821 Though habit is a second nature it can be changed by new healthy agreeable habit of a stronger nature Mind is a bundle of habits You can change any habit by patient efforts and perseverance Habit of sleeping in the day time late rising loud talking etc. can be gradually changed by developing new habits.

822 Mind is your tool or instrument only You must know how to handle it nicely When emotions moods sentiments arise in the mind separate them, study their nature, dissect and analyse them. Don t identify yourself with them The real I' is entirely distinct from them. It is the silent *Sakshi*. Master your impulses emotions and moods and rise from the

16

position of a slave to a spiritual king who can rule over them with force and power You are eternal all-pervading *Atma* in reality Shake yourself from the tyranny of the mind that has oppressed you for so long domineered over you and exploited you until now Rise up boldly like a lion *Assert the* magnanimity of your real self and be free

823 Become an expert driver of the subtle powerful machine mind Use all the mental faculties to your best advantage. Mind will become quite a good willing servant when you know how to tackle with it ably Use the sub conscious mind also pass on orders to work for you while you are asleep and *even while you are conscious. It will sort analyse* and re-arrange all facts and figures for you in the twinkling of an eye

824 You must get mastery over your own thoughts and feelings Ordinary man becomes a prey to his thoughts that take possession of his mind The image of an impending calamity is no doubt *odious but its* very odiousness makes it haunt the mind all the more *pertinaciously and it is* useless to try to expel it.

825 If a pebble in our boots torments us we expel it. We take off the boot and shake it out. Once the matter is fairly understood it is just as easy to expel an intruding and obnoxious thought from the mind. About this there ought to be no doubt no *two opinions.* The thing is obvious clear and unmistakable. It should be as easy to expel an

obnoxious thought from your mind as it is to shake a stone out of your shoe and till a man can do that it is just nonsense to talk about his ascendency and conquest over nature He is a mere slave and prey to the bat-winged phantoms that flit through the corridor of his brain Pitiable indeed is the lot of these creatures !

826 *Rajayoga* teaches 'योगश्चित्तवृत्तिनिरोध' *Yoga* is the restraint of the mental modifications It gives you the power of expelling the thoughts or if need be of killing them dead on the spot. Naturally the art requires practice but like other arts when once acquired there is no mystery or difficult about it. It is worth practising.

827 If you have control over your thoughts you can turn out immense work with intense concentration Mental torments of all sorts cares worries and anxieties will disappear The peace that you will enjoy cannot be adequdtely described

828 Sit in a comfortable posture and be so far as possible free from outside disturbing influences Retire to a quiet room or place where you do not fear interruption so that your mind may feel secure and at rest Of course the ideal condition cannot always be obtained as this is a relative plane All places combine advantages and some dis advantages also side by side You must select a place which has the maximum of advantages and minimum of disadvantages You must do the best you can. You

must try to put up with some difficulties. You must overcome them You should be alone with yourself. You should be able to abstract yourself from the distracting causes Make no violent effort to control the mind Don t wrestle with it with force It is a mistake to do so But rather allow it for a while and let it run and exhaust its efforts The mind will jump now like an untrained monkey first. Gradually it will slow down Then you can fix the mind on your *Laksya* either on concrete form or an abstract idea

829 For a man of *Vichara* (enquiry) the mind dwindles into an airy nothing.

830 "I must cleanse my teeth' "I must take my morning tea 'I must take my bath I must take my dinner I must take a little rest in the afternoon These are the habitual thoughts that float in superficial layers of the mind. These also must be controlled You must appease the mind by getting rid of these thoughts.

831 *Ghrina* prejudice, intolerance, contempt are modifications of hatred Malice is extreme enmity Remove these defects by love *Titiksa Brahmabhavana*, *Atma-drsti Satsanga Vichara*. Love is the greatest power on earth *Karuna* is the highest *Sadhana* Do not give pain to others and relieve pain where it is This is *Karuna*. No *Samadhi* or union with God is possible when hatred, prejudice jealousy anger lust etc. exist in the mind

832. Some say that children are very happy It is wrong They only become exuberant. They get serious reaction also. They have no balanced mind. They weep for hours together for nothing at all It is only a man of balanced mind that can really be happy

833 When anger tries to exhibit itself observe silence Keep quiet. Never utter a harsh word or obscene speech Try to nip it before it emerges out out from the sub conscious mind You will have to be very alert It tries to come out suddenly Before anger manifests there is an agitation (*Udvega*) in the mind You must try to extirpate this very agitation *in the mind before it assumes a very gross form* in the shape of twitching of muscles of the face clenching of teeth red eyes etc. You will have to punish the the mind well. You will have to impose self-restraint and punishment on yourself by way of fasting for a day whenever *Udvega* (agitation) manifests in the mind

834 Just as waves and ripples rise on the surface of the ocean whims, various caprices fancies and wrong determinations also arise on the surface of the mind ocean The whims represent the ripples. You need no be afraid of these. They come and pass off quickly You must be careful about the strong waves wrong determinations. The strong thoughts must be eradicated by strong *Vichara* and proper reasoning

835. Don t have a goat's mind or a prostitute s heart. A goat grazes for a few seconds in one patch

of green grass and then immediately jumps to a far distant patch even though there is plenty of grass to eat in the first patch Even so a wavering mind mind jumps from one *Sadhana* to another *Sadhana* from one *Guru* to another *Guru* from *Bhaktiyoga* to *Vedanta* from Rikhikesh to Brindaban This is extremely deleterious for the *Sadhaka* Stick to one *Guru* one place one form of *Yoga* one kind of *Sadhana* Be steady and firm Then only you will succeed. Have a steady resolute mind

836 Whims are Tarangas that arise in the mind. They rise up and break quickly They drag you hither and thither Watch the whims They are caprices They produce sudden changes in the mind They upset you Don t do actions through whims Action must be done through *Viveka* and wisdom Whimsical actions bring on misery Mind cheats whims Destroy them as soon as they arise through *Vichara* Always enquire whether the proposed action will bring you pleasure and spiritual gain or not Be on the alert.

837 The following will bring you peace of mind undoubtedly (1) Avoid the company of evil persons (2) Live alone. (3) Reduce your wants. (4) Don t argue Arguing creates sense of hostility It is a sheer waste of energy (5) Don t compare yourself with others (6) Don t lend your ears for popular criticism (7) Give up the idea of name and fame.

838. According to Patanjali Maharsi *Maitri* (friendship) between equals *Karuna* (mercy towards

inferiors) *Mudita* (complacency towards superiors) *Upeksa* (indifference towards rogues) will bring about *Chitta-prasada* or peace of mind.

839 The love between a husband and wife is mainly physical It is of a selfish ephemeral and changing nature He who has realized *Atma* can really love all with sincerity of heart The love between two aspirants based on psychological affinity and intellectual parity is real and lasting Get rid of selfishness Selfishness is a major dirt It clouds the understanding Remove it by selfless service charity study of *Vedantic* literature and *Satsanga*

840 He who has purified his mind becomes a centre of force All the lesser impure weak minds are unconsciously drawn towards the purified greater mind because they derive peace power and strength from the greater purified mind

841. These are the beneficial results of observing *Mouna* (a vow of silence) The *Vak-indriya* seriously distracts the mind. Considerable peace follows *Mouna* The speech energy becomes transmuted into spiritual energy (*Ojas*) *Sankalpas* become much decreased Will becomes stronger Spiritual aspirants must observe *Mouna* for some hours daily

842. By mere ethical training jealousy *Raga Dvesa Krodha Kama* etc. can be suppressed though not eradicated completely Only *Nirvikalpa samadhi* can completely fry up the seeds of impure *Vasanas*. These impure *Asubha vasanas* can be considerably

attenuated (*Tanuavastha*) by moral culture They attain a subtle condition They cannot harm the individual They remain under perfect control

843 The first and foremost of all thoughts—the primeval thought is I' It is only after the birth of this thought that any other thoughts can arise at all. It is only after the first personal pronoun I has arisen in the mind that the second personal pronoun You and third personal pronoun He etc. can make their appearance If I vanishes 'You and He will disappear by themselves Eradicate this false little I of an illusory nature through proper *Brahma-Vichara* There is no other way

844 The background of the thoughts of a young married lady is usually lustful. The background of thought of an old mother is the affection towards her sons and grandsons The background of thoughts of vast majority of persons is hatred and jealousy You must have *Sattvic* background of thought to take you to the goal (Salvation) If you are a devotee of Lord Krisna have a background of thought of His picture and the repetition of His famous *Mantra* OM NAMO BHAGAVATE VASUDEVAYA and His qualities (Form-Formula qualities) A *Nirguna-Upasaka* (*Vedanti*) should have a background of thought— of OM and its meaning (Infinite ocean of light—*Sachchidananda Vyapaka Paripurna-Atma*) Work in the world and the moment the mind is free begin to think of the background of thought either *Saguna* or *Nirguna* background according to taste

temperament and capacity for *Sadhana* By constant thinking a habit in the mind will be formed and without effort the mind will run towards the background of thought. It is a pity that vast majority of persons have no ideal no programme of life at all and no background of thought They are doomed to destruction. Even the so called educated persons with many University qualifications which is only husk when compared with spiritual knowledge have no ideal, no programme of life and no background of thought A deputy collector after getting pension marries a third wife and goes on as a Dewan of a state After retirement everybody should have a background of thought and should spend his time in philosophical studies and divine contemplation

845 Try to acquire some good spiritual *Samskaras* in this birth at least if you are not able to devote all your time in spiritual pursuit. Do some kind of meditation for a short time at least daily say for half an hour in morning and evening. Have a meditation room. Make some kind of *Japa* of any *Mantra* Study the *Gita* regularly Have *Satsanga* Visit Rikhikesh Nasik Benares Hardwar Prayag once a year for week s stay Have the *Darsana* of Mahatmas By doing so you will acquire some spiritual *Samskaras* which will be a valuable spiritual asset for a new good life. You will have a very good birth. You will be placed in suitable environments in the next birth for unfolding the Divinity that is lurking in your heart for practice of *Yoga* All opportunities and facilities will be given to you by God through His Grace

cannot compete with coolness of the *Antahkarana* of a man of *Sama* Generally the *Antahkarana* of a worldling is a blazing furnance. A man of *Sama* is neither exalted when he gets a desired object (*Ista*) nor depressed when he gets an undesired thing (*Anista*) He keeps a balanced mind always He has no enemies The happiness of an Emperor is nothing nothing when compared with the supreme spiritual Bliss of a man of *Sama* *Sama* is one of the four sentinels of *Moksa* If you have *Sama* you will get the company of the other three friends viz *Santosa* (contentment) *Vichara* (enquiry into *Atma*) and *Satsanga* (association with the wise and saintly)

853 *Satsanga* helps a long way in the attainment of *Moksa* There is no other way It thoroughly overhauls the mind and changes the current and its *Rajasic* nature. It removes the old *Visaya samskaras* and fills the mind with *Sattvic Samskaras* It destroys the three fires *Adhyatmic*, *Adhibhautic* and *Adhidaivic* *Tapa* and cools the *Antahkarana* It destroys *Moha* If you can have *Satsanga* you need not go to any *Tirtha* It is *Tirtha* of *Tirthas* Wherever there is *Satsanga* the sacred *Triveni* is already there.

Tapas destroys sins weakens the *Indriyas* r ues the *Chitta* and leads to *Ekagrata* (one poin tedness of mind)

855 You must be saved from the malformation and the miscarriage of your minds. The clamant energies of the mind must be bent to become the

passive channels for the transmission of truth. The mind must be filled with *Sattva* (purity) It should be trained to think of Truth or God constantly Mind is like a playful child

856. The *Yoga* methods give directions as to how you should purify and refine the mind and improve the mirror and keep it clean by getting rid of the impurities such as lust, anger greed vanity jealousy etc. It is only through the rigorous discipline that you can rise to that height of strenuous impersonality from which the gifted souls of the world see distant visions and enjoy a higher Divine Life.

857 There are three ways of destroying jealousy

(1) *Mithya Dristi* (*Dosa Dristi*) The whole world with its enjoyments wealth and luxury is quite illusory What do I gain by being jealous of another ?' When any one thinks like this seriously several times daily jealousy *Vritti* will slowly die. This *Vritti* is the root of all miseries It is deep-rooted.

(2) *Bhratri-bhava* (feeling of universal brotherhood) You are not jealous of your intimate friend or loving brother In these cases you have become one with your friend or brother You feel inwardly that all that belong to them is yours. You will have to do this with everybody You will have to love everybody as your brother or friend Then you will have no jealousy *Vritti*.

the surgeon's knife and bistoury You should get rid of fear of all sorts. The one idea that you are the Immortal Self (*Atma*) can destroy efficiently fears of every description This is the only potent tonic, the one sure panacea for this dire disease of fear

13 Garland of Yoga

864 *Abhava* or non-existence is said to be an object of perception since non-existence of a thing means its existence somewhere else

865 *Agni* (fire) is of two kinds viz, *Samanya Agni* (ordinary fire) and *Visesa Agni* (special fire)

Samanya Agni is hidden in all trees and woods It is of no use for burning purposes. *Visesa Agni* that is formed by rubbing a match stick or rubbing two pieces of wood is useful for man for cooking and other purposes Similarly there is *Samanya Chaitanya* (ordinary intelligence or consciousness) that is pervading everywhere There is also *Visesa Chaitanya* (special intelligence) *Samanya Chaitanya* cannot destroy the ignorance or *Avidya* of men It is only the special intelligence—*Atmakaravritti* or *Avichchhinna Visesa Chaitanya* that can destroy the *Mula Ajnana* the primitive ignorance that envelops the *Swarupa* (*Brahma* or Existence) This special intelligence is developed when a man meditates on the Infinite with a pure heart.

866 The relation between the cause and the effect as the thread and cloth is termed *Samanava*

Sambandha in *Vaiseshika* and *Nyaya* philosophy The relation between the blue cloth and blue colour *i. e* substance and its attribute body and hand *i e* whole and its part is also termed *Samavaya Sambandha* (inherent inseparable relation) The relation between the drum and the drum stick is *Samyoga Sambhandha* (relation by contact)

867 Every man entirely differs from another man in mode of thinking temperament, taste mentality physical characteristics etc Every man has a mental world of his own Physically also a man differs from another man although there might be slight semblance Observe carefully the nose the ears the lips the eyes the eyebrows the arrangement of the teeth the shoulders hands fingers toes look voice gait way of talking etc. of different men You will find vast differences between any two persons Even the lines of the palm will differ No two leaves are alike Variety is the beauty of creation

868. An aspirant can live only for a short time in his native place if there is an urgent call. Yogic rules and laws cannot permit him to stay there for a sufficiently long period however suitable the place may be and whatever may be the degree of *Vairagya* (dispassion) of the aspirant. The force of *Samskaras* (impressions) is tremendous. Unless all the *Samskaras* are thoroughly burnt through pure *Asamprajnata Samadhi* or *Nirvikalpa Avastha* (seedless state) it is not safe for one to stay for a long time in one's own native place. He is still within the danger-zone.

869 Radium is a rate commodity There are only 16 grains in the world *Yogis* who have controlled their thoughts are also very rare in this world like radium.

870 If an aspirant moves with rich people Zamindars and Rajas his mind begins to imitate the luxurious habits of these people and ere long he gets an unconscious downfall. Certain bad habits creep in him unconsciously And he finds it difficult to tear out or remove these bad habits After forty it is difficult to tear out old habits and establish new healthy habits.

871 Mind is more internal than speech *Buddhi* (intellect) is more internal than mind. *Ahankara* is more internal than *Buddhi* *Jiva Chaitanya (Abhasa* reflected intelligence) is more internal than *Ahankara*. *Atma* or *Kutastha* is more internal than the *Jiva Chaitanya* There is nothing internal to *Atma* It is *Paripurna* (All Full)

872. *Prana* (energy) digests the food turns it into chyle and blood and sends it to the brain and mind. The mind is then able to think and do *Brahma Vichara* (enquiry into *Brahma*)

873. When you play on the harmonium you adjust the tune first. It may be fixed either on the second reed or the fourth reed according to the strength and power of your voice Then you begin to play on the various reeds. The *Sapta Swara* are pronouced now You can play now various *Raga Raginis* He who is

aware of the main *Sruti* can be compared to a *Jnani* who knows the *Atma* or support for this universe He who is aware of the *Sapta Swara* only without knowing the fundamental *Sruti* is like an *Ajnani* who is unaware of the *Atma* but who has knowledge of the sense objects only

874 The wheel of the bullock-cart rests on the spokes. The spokes rest on the nave. Even so the mind rests on *Prakriti* and *Prakriti* rests on *Brahma*

875 If an honest man begins to take bribe for the first time he shudders His consciousness quivers and trembles. He feels a lot of uneasiness. If he repeats it again several times his consciousness becomes blunt. He does not feel any uneasiness at all If a chaste man begins to visit for the first time a house of ill-fame his conscience pricks his conscience shudders If he frequently visits his conscience becomes blunt. He will not feel anything The inner mechanism of conscience is very subtle Keep it sensitive by doing virtuous deeds only

876. If you give a blanket to a needy man with unwillingness it is not *Dana* (charitable act) at all. It is a selfish act only The mind will be waiting to take the blanket back when the first chance comes Give anything willingly

877 In a bungalow you will find two gates one for entrance another for exit. Our body also is a nice bungalow for the Lord. Eyes and ears are

entrance gates for the reception of forms and sound. These are avenues of sense-knowledge (sight and hearing) *Upastha Indriya* (organ of reproduction) and *Guda* (Anus organ of excretion) are *exit* gates. They throw out urine and faeces

878. It is the *Rajasic* mind that splits separates divides and deceptively shows plurality (*Nanatva*) The sun is one The moon is one. *Akasa* is one The idea behind languages is one. The feeling of sincerity is one. There is no inside or outside Husband and wife become one in heart. Intimate friends are one in heart Matter is one Energy is one *Sattvic* mind is one. It unifies Cosmic *Mahat* is one *Karma* (law of cause and effect) is one. *Dharma* is one Religion is one. Truth is one *Brahma* is one—एकमेवाद्वितीयम् ब्रह्म (One without a second)

879 *Ajnanis* have fickle minds with a great deal of fluctuation and myriads of *Sankalpas* Their minds ever vacillate through *Sankalpas* But *Jnanis* will will be free from *Sankalpas* They will be ever resting in their *Atmic Jnana (Jnana swarupa)* which gives the highest satisfaction (*Tripti*) and Supreme Peace (*Parama Santi*)

880. The sight is more internal than speech as the sight generally informs without contradiction. Similarly the hearing than the sight as the eye may convey false impressions *e. g.*, the mother of pearl as silver but the ear never hears a non existing sound.

Similarly the ear only exercises its functions with the aid of the mind's attention and similarly the mind depends on the *Prana* or life. *Prana* is therefore *Brahma* the Innermost of all.

881 Love and kill Marry and observe *Brahmacharya* 'Enjoyment without desire action without fruits are paradoxical terms. A man with gross *Vyavaharic Buddhi* can hardly understand these terms A subtle pure intellect is needed Suppose you were a terrible smoker for the last fifteen years. Then you gave up smoking for five years The craving for smoking also died Suppose one of your friends offers you a cigar in the sixth year You have no craving for smoking now If you take it now and enjoy it just to please your friend it will be called a *Suddha Bhoga* only You have enjoyed it without a craving or a desire *Isvara* enjoys *Suddha Bhoga*

882. A spiritual aspirant will have to face boldly misrepresentation calumny and misunderstanding That has always been the lot of those who tried to raise themselves above their fellows Moral strength and courage is necessary to meet that and to enable that man to maintain his position and do what he thinks right, whatever those around him may think or say or do People will despise and persecute you. You will have to stand boldly on your moral footing to live for your own convictions. An aspirant who has outgrown the rules of society should act according to the dictates of his pure conscience and pure reason. Then alone he can grow spiritually

883 Lay bare to your *Guru* the secrets of your heart and the more you do so the greater the sympathy and help you get from the *Guru*. This sympathy means an accession of strength to you in the struggle against sin and temptation

884 Learn thou this by ~~prostration~~ by investigation and by service. The wise, the seers of the essence of things will instruct thee in wisdom.' *Gita* IV 34

885. What reason then is there for despair? The most impious of men can by earnestly devoting himself to God reach the highest Bliss "Even if the most sinful worship Me with undivided heart he too must be accounted righteous for he hath rightly resolved *Gita* IX. 30 प्रति जानीहि न मे भक्त प्रणश्यति Know thou for certain that My devotee perisheth not *Gita* IX. 31. Therefore be up and doing God will surely crown your efforts with success Even the vilest of us shall obtain *Moksa*

886 Language is different but thought is one. Mental image is the same in all. Sound has got four forms viz. *Para Pasyanti Madhyama* and *Vaikhari*. *Vaikhari* is the ordinary speech. It differs in different countries But *Para Pasyanti* and *Madhyama* are one and the same. *Para* is undifferentiated sound that lies dormant in *Brahma*. The language of the *Devatas* the language in the mental plane is one. It is *Madhyama*. The rotatary vibration of the causal body (*Karana sarira*) is *Pasyanti*. That is your real name. When you operate through your *Karana sarira*

(lower *Prakamya* or lower *Divya Dristi*) you will hear the *Pasyanti* sound your real name.

887 Even this world does not disappear as absolute as is supposed in *Jivanmukta* state Empirical world in fact, ceases to exist But this does not mean annihilation. It merely means that existence changes its form and colour as it were for the Absolute It is empirical existence and not all existence which vanishes Existence—Reality remains but its limited forms vanish Externality has to go spatial and temporal views of things must go causal determination of one thing by another must go manyness and oneness must go This is inevitable But the universe with all its reality will not go even for the liberated soul It will merely change its form meaning and significance. Nothing will disappear except a false view a limited horizon erroneous idea, and a circumscribed vision Fact Reality Existence however will remain as fundamental as ever But the viewpoint will change

888 A complete detachment from the outward things the manifold of sense together with a capacity for metaphysical abstraction and concentration on inward things are demanded from a spiritual aspirant or a earnest seeker after Truth.

889 The voice of the pure spirit cannot be heard till all superficial organs cease to exist

890. In *Swarga* or heaven all the earthly experiences of the mind are sorted and analyzed The essence

is taken The *Jiva* is born again in the physical universe with a new frame and bent of mind according to the nature of the essence *extracted in the* mental plane

891 There is an intimate connection between the mind and the five Tattvas. When *Agni-tattva* flows through the nostrils mind is much agitated and meditation is interrupted During the flow of the *Akasa tattva* meditation is very favourable. Those who have knowledge of the flow of the five Tattvas in nostrils can very rapidly advance in meditation. A knowledge of *Svara-sadhana* or *Svarodaya* as it is popularly termed is an indispensable necessity for those who take up to meditation

892 You cannot destroy a mountain but you can destroy the idea of a mountain.

893 There are as many spiritual *Sadhanas* as there are individual minds What suits one mind may not suit another *Rajayoga* will be easy for one mind while *Jnanayoga* will be easy for another One form of *Tapas* may suit one mind A different kind of *Tapas* will suit another

894 Do not argue unnecessarily Argument brings about hostility heated feelings, and wastage of energy Every man has got his own views, his own opinion ideas sentiments beliefs and convictions It is very difficult to change the views of others Do not try to convince others. When you are an aspirant, when you are gathering facts and knowledge from the

study of sacred lore, do not argue with others till your thoughts have become mature and steady

895 Why do you care for psychic *Siddhis* ? They are absolutely useless Shun them ruthlessly even when they try to manifest. They will mislead you and cause your downfall Beware Lord Buddha shunned *Mara* (temptations and *Siddhis*) Try to get *Brahmajnana* Then you will have everything All spiritual *Siddhis* will welcome you with outstretched hands You cannot have a downfall then

896 It is difficult to speak about *Brahma* It is still more difficult to understand It is yet still more difficult to practise spiritual *Sadhana* This corresponds to *Gita's* teaching Chapter II. 29

आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाप्येनं वेद न चैव कश्चित् ॥

As marvellous one regardeth Him as marvellous one speaketh thereof as marvellous one heareth thereof yet having heard none indeed understood '

It demands a subtle pure clear mind determined will patience perseverance and *Utsaha* (cheerfulness) for the realization of *Brahma*

897 Sri Rama and Sri Krisna were ever resting on *Brahma* even when they were ruling their

the opposite *Sangraha Buddhi* We must be as free as a lark who has no *Sangraha Buddhi*

907 There is a slight difference between *Samabhava* and *Samadristi*. The former is the condition of the mind (as balanced in pleasure and pain, gain and loss, heat and cold victory and defeat) The latter is the condition of Knowledge The *Jnani* sees the *Atma* alone in a scavenger and a king

908 *Dvaita* slowly develops when the child reaches the second year Place a baby within one year of age in any place It will remain there like a block of stone. It will laugh and see alike all people without any *Raga-Dvesa* Ask a child of two years of age to sit. It will stand. Ask the child to come near It will recede back to a distance. Tell the child don't go to the street it will immediately march to the street. It will do contrary actions Because *Dvaita* is developing now in the child

909 There are two kinds of *Vrittis* in the sound viz. *Laksana Vritti* and *Sakti Vritti* There is a special power in every *Sabda* (*Achintya Sakti*—indescribable power) A sound moves the mind When your friend shouts from the street you open the door by hearing the sound and immediately run to meet him. When the bell rings in the college hostel all the students immediately proceed to take their meals. In all *Vedantic* terms which describe the *swarupa* of *Brahma* such as *Akhanda Advaita Aparichchhinna Vyapaka* there is a special *Achintya Sakti* Some say in

Tat Twam Asi *Mahavakya* there is a special *Achintya Sakti* to denote the identity of *Jiva* and *Brahma*

910 When you are writing a drama if sleep comes in you stop writing and retire to bed As soon as you get up you continue to write from where you have left the previous night. Even so when you take up a new incarnation you begin to continue the work which you had left unfinished in your previous life in accordance with the current of *Vasanas* of your past life.

911 Just as you can give an orange to a man and take it back so also spiritual power can be transmitted by one to another and taken back also This method of transmitting spiritual power is termed *Sakti-Sanchara* Like birds, fish and tortoise the transmitting of spiritual power can be done by the *Guru* through touch or sight or willing and thinking The transmitter sometimes enters the astral body of the student and elevates his mind through his power The operator makes the subject sit in front of him and asks him to close his eyes and then transmits his spiritual power The subject feels the electric current actually passing from *Muladhara Chakra* higher up to the neck and top of the head He does various *Hathayogic Kriyas* *Asanas* *Pranayama* *Bandhas*, *Mudras* etc., by himself without any instruction through inspiration Here *Prakriti* works herself. The student must not restrain his *Ichchha-sakti* He must act according to the inner light. The mind is highly elevated The moment the aspirant closes his

eyes meditation comes by itself' Through *Sakti-Sanchara Kundalini* is awakened by the grace of the *Guru* in the disciple.

912. There are fifteen Dosas that arise from company An aspirant should therefore preferably remain alone during the period of *Sadhana* The Dosas of company are 1 Misunderstanding 2. Ill-feeling 3 Displeasure 4 *Raga-Dwesa* 5 Jealousy 6. Vampirism 7 Attachment 8. Mental sharing of pain of another man 9 Criticisms of others 10 *Anatma* topics 11. Habit of talking 12. *Bahirmukha Vritti* 13. Idea and *Samskara* of duality 14 Slavish mentality and weak will 15 Contempt. Love little but love long

913 Mind precedes matter This is *Vedantic* theory Matter precedes mind. This is scientific theory

914 Worldlings have no time to think over even for a few minutes the life problems, the mystery of life etc. They get up in the morning Their minds usually run to the special objects of enjoyment on account of *Raga*. Their mental energies are poured forth in the usual grooves and avenues in thoughts of body thoughts of eating and dressing thoughts of wife children friends and also thoughts of office work and business and thus the day is over The same routine follows day after day week after week. Years roll on and life is wasted It is highly lamentable indeed !

915. There is a corresponding notion and object for every *Sabda* (sound) There is a notion and an object for the *Sabda* 'Cow' *Maya* is deceiving you through *Sabda-jala* The whole world is a mere notion mere idea It is *Sankalpamatra*. It is *Bhrantimatra*. It is *Kalpanamatra* It is *Akasamatra* It exists in name only 'वाचारम्भणं विकारो नामधेयं मृत्तिकत्येव सत्यम्'—all modifications being only a name based upon words the truth being that all is clay The whole world is a combination of five elements. Analyze, realize the illusory nature of all objects and abandon all false objects When you begin to analyze the whole world vanishes and with it the notion sound and objects also

916 Never accept gifts from anybody, even from your closest friends. It will produce slavish mentality weak will and attachment. Asking is begging. Recommending is begging A beggar is absolutely unfit for freedom and spiritual pursuits

917 Develop the *Prakamya* the Divine vision (Divine *Dristi*) *Jnana-chaksu*) by concentration, purification and meditation.

918. When two forces of equal quality or power meet a third force is formed When two people of equal force and quality are attracted towards each other a third force is formed between them That is termed love. This is the scientific way of explaining what love is. Attraction is *Akarsana sakti* Repulsion is *Vikarsana-sakti* When I see myself in another

man when I see him as my own self I begin to love him as my own self. This is *Vedantic* way of explaining love. Love is pouring forth one s affection (*Prema*), on another Love is God. Love is of two kinds viz., selfish or physical love. The other variety is real love or Divine Love which is unselfish and lasting. The first kind is love with attachment. The second one is love without attachment. He who is a real aspirant of *Vedantic* path who feels his own self everywhere and a real *Bhakta* who sees Narayana everywhere in everything can really love others When an inferior person hangs on another person for his happiness or existence physical attachment crops up Attachment causes slave mentality and weak will. Attachment is death. Physical love is death. When I find something in you that I myself possess, I am naturally drawn towards you and I begin to love you

असङ्गशस्त्रेण दृढेन छित्त्वा

Cut all sorts of attachment by the sword of non-attachment.'

(*Gita* xv 3)

14 Samskaras

919 The *Samskaras* (impressions) are embedded in the sub conscious mind or *Chitta* The sub-conscious mind is otherwise known as the ur conscious mind. The seat of this sub conscious mind is the cerebullum or hind-brain. A conscious action whether cognitive affective or conotive assumes a potential and hidden

(*Suksma* and *Avyakta*) form just below the threshold of consciousness This is termed a *Samskara* In dreams and hypnotic trances this sub conscious mind plays the part Owing to the force of stimuli (*Udbodhaka Vyanjaka*) either from within or from without the seed-like *Samskaras* again expand and give rise to further activities The *Samskaras* should be fried up by continuos *Samadhi* Then only you will be free from births and deaths

920 The new *Samskaras* wash away the old *Samskaras* If the *Samskaras* are fresh and recent it it is easy to recall them back quickly They come up again from the depths of the sub-conscious mind to the surface of the conscious mind Revival of old *Samskaras* take place. If you visit once the college wherefrom you received you- education ten years after you became an officer in the Government all the previous *Samskaras* of your college days will be revived now You will remember now your old professors, old friends old books and various other things

921 When you are born the mind is not a mere *Tabula Rasa* (a smooth or blank tablet or a blank sheet of white paper) It is a store-house of *Samskaras* predispositions predilections etc. Every man is born with his inborn or inherent *Samskaras* and these *Samskaras* are embedded lodged or imprinted in the *Chitta* In earthly life he gains many more *Samskaras* or experiences through actions and these are added to the original store and

become the future *Sanchita Karma* (accumulated actions)

922. A child is born with his *Samskaras* A child is born with his past experiences transmuted into mental and moral tendencies and powers. The earthly experiences are worked up into intellectual faculty

923 The world enters the mind through the eyes, ears tongue (speech) and old *Samskaras* If you remain in seclusion you can shut out these first three doors. Through *Vichara* (right enquiry of Supreme Self) you can destroy the *Samskaras* the fourth route Then *Jnana* (Knowledge of Self) will dawn

924 An experience in the sense-plane sinks down into the depths of the sub conscious mind (*Chitta*) and becomes there a *Samskara* (impression) You can recall the past experiences from the store-house of *Samskaras* in the sub conscious mind The past is preserved even to the minutest details Even a bit is never lost. No memory is possible without the help of *Samskara* When the fine *Samskaras* come up to the surface of the conscious mind back again as a big wave it is called memory or *Smriti*

925 *Samskara* is known as residual potency also *Samyama* over these *Samskaras* brings out the direct knowledge of the residual potencies A *Yogi* brings into direct consciousness the previous life states by getting direct knowledge of their *Samskaras* Such knowledge can hardly be acquired in Universities.

A *Yogi* alone can impart this knowledge to deserving aspirants.

926 These are the characteristics of the mind viz., change (*Parinama*) activity (*Chesta*) suppression (*Nirodha*) ideation in action (*Sakti*) physical life (*Jivana*) characterization (*Dharma*)

927 If you forget your real *Brahmic* nature even for a minute the old *Samskaras* of *Ajnana* will try to come up and overwhelm you. See how Narada's determination began to fluctuate even though he was absorbed in meditation when he saw some Deva-girls He at once experienced the sexual desire in himself. The seed came out, he put it in a pot and *Chudala* in the form of Kumbha Muni emerged from out of the pot. (*Yogavasistha* story of Sikhidhwaja) Therefore you will have to be very very careful Keep yourself away from all kinds of temptations—money woman name fame etc.

928. Mind exercises its suzerainty through *Samskaras* You will be getting fresh births so long as there are *Samskaras* The aim of a *Sadhaka* is to fry out or burn or obliterate all these *Samskaras* through *Nirbija Samadhi*. Then only he will be free from births and deaths.

929 All *Samskaras* co-exist in the mind The *Vrittis* (thought waves) slowly subside and leave traces in the mind These traces are the *Samskaras*. From these *Samskaras* spring memory If you have a *Yogic* vision you can vividly notice the marvels that

take place in the mental factory of an individual how the *Vritti* arises in the mind lake how it subsides and how a *Samskara* is formed You will be struck with wonder

930 A specific experience leaves a specific *Samskara* The memory of this specific experience springs from that particular *Samskara* only which was formed out of that particular experience

931 In *Dhyana* the mind grasps and takes possession of its perceptions or judgments. It makes the content of the idea its own It strengthens the *Samskaras* so that a voluntary recall is rendered easy In common parlance we say 'Mr Ramkrishna is a man of good *Dharana* in *Vedanta* Here it means that Mr Ramakrishna has got fixed and steady ideas in *Vedanta* He cannot be changed by anybody He is not of a wavering nature. He sticks to *Vedanta* alone. Nobody can shake him

932 When you repeat OM or the *Mahavakya* of the *Upanisads Aham Brahma Asmi* once one *Samskara* of the idea that I am *Brahma* or the Absolute is formed in the sub-conscious mind The object in doing *Japa* or silent repetition of OM 21 600 times daily is to strengthen this *Samskara*

933. When you perceive an orange and taste for the first time you get knowledge of an orange You know its taste. You know the object orange. A *Samskara* is formed in the sub-conscious mind at once At any time this *Samskara* can generate a

memory of the object, orange and knowledge of an orange Though the object and the act of knowledge are distinguishable yet they are inseparable

934 *Vritti* (whirlpool thought wave) arises in the mind ocean It operates for sometime. Then it sinks below the threshold of normal consciousness. From the surface of the conscious mind wherein it was uppermost for some time it sinks down deep into the region of the sub-conscious mind There it continues to be a subliminal action and becomes a *Samskara* (impression) *Samskaras* are embedded in the *Chitta* They are not lost. The past *Vritti* when it comes back to the surface of conscious mind again by recollection is termed *Smriti* or memory

935 A seed gives rise to a tree and the tree in turn brings forth seeds This is cyclic causation Even so a *Vritti* in the mind produces a *Samskara* and a *Samskara* in turn causes again a *Vritti*. There is cyclic causation here also as in *Bija-vrikshanyaya* (analogy of seed and tree)

936 This above cycle of *Vritti* and *Samskara* is *Anadi* (beginningless) but has an end when one attains Divine Knowledge and liberation. They get *laya* (dissolution) into *Prakriti*. They cease to produce any effect on the *Jivanmukta*

937 Which is the seat for *Prarabdha*? It is the *Chitta* or the sub conscious mind. All *Samskaras* lie dormant in the *Chitta* as latent activities not only of this life but of all previous innumerable lives from

Anadikala (beginningless time) The *Samskaras* of animal life (those of dog s births etc.) the *Samskaras* of a *Deva* life the *Samskaras* of kingly life the *Samskaras* of the life of a peasant are all hidden there in the *Chitta*. In human life only those *Samskaras* which are appropriate to that particular type of birth will operate and come to play The other kinds of *Samskaras* will remain concealed and dormant.

938. Like forces *Samskaras* aid or inhabit one another When you see a man in serious sickness and when the feeling of mercy arises in your heart, all the *Samskaras* of your previous merciful actions coalesce together and force you to serve and help that sick man Similarly all the *Samskaras* of charitable actions come forth to the surface of the conscious mind when you see a man in a serious distress and straitened circumstances and they force you to help this man You begin to share with him your physical possessions When one *Samskara* or virtuous action comes into play another *Samskara* of dissimilar nature may emerge out and come in the way of its fulfilment. This is fight between a virtuous and a vicious *Samskara*.

939 The physical body may die. But the thoughts and *Samskaras* of actions enjoyments and thinking follow you after death till you attain *Moksa* These are the variable *upadhis* that accompany you after death They are variable because you carry different kinds of *Samskaras* each time when you die In different incarnations you create different kinds of

Samskaras The permanent *upadhis* that accompany you after death are the five *Jnana Indriyas* five *Karma Indriyas* five *Prana* fourfold mind, and the *Karana Sarira* which is the support or *Adhara* for the *Linga-sarira* or astral body It is the death of the *Samskaras* it is the death of the *Karana Sarira* that leads on the final *Moksa* It leads to the attainment of *Brahmajnana* You will have to take birth again and again till all the *Samskaras* are obliterated or fried up by the acquisition of *Brahmajnana* When the *Samskaras* are wiped out *Brahmic* Knowledge shines by itself in its own glory

940 In your mind two objects have produced a very deep *Samskara* One is woman and the other is the scorpion During summer you get the thought of the scorpion daily at the time of sleep You get a mental sting daily from scorpion through scorpion phobia

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